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APT TO TEACH

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APT TO TEACH

FIRST BOOK ON TEACHER TRAINING

EMMA K. BOMHARD



German Evangelical Synod of North America

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FOREWORD

The increase in the number of text books on teacher-training is a sure indication of the growth of the interest manifested by our Sunday-schools in the need of training men and women for this great work of the Christian Church. But if this training is to be applied only to the work in the Sunday-school, then the efforts that are being put forth to increase the facilities for such training would hardly be warranted.

It is being discovered that this training of the teachers gives them a more intelligent outlook upon the unlimited opportunities for Christian service in the home. The introduction to systematic, comprehensive Bible study, the knowledge of child development, and of the laws governing the spiritual and moral education will prepare our young people for the real life work awaiting them, as the fathers and mothers of the coming generation.

The training and religious education of our young people of maturity is of so far-reaching importance to the extension of the Kingdom of God that the Church dare not neglect its complete development.

The increased interest in the work of training teachers has also enlarged the scope which such a course should cover. A superficial knowledge of Scripture alone is no longer deemed satisfactory. Other branches of knowledge are drawn into the curriculum of a teacher's training course. And the more consecrated the men and women are who devote themselves to this task, the more anxious they will be to prepare themselves most thoroly by the study of every branch of human knowledge which will enable them better to understand their scholars and to more effectively

present the subject matter of Bible study. Following the present day methods of study, Bible study is no longer an irksome task, but a delightful engagement, for it leads us into the deeper study of God's creations and the world about us.

Our own Evangelical Church herewith presents a new book on teacher-training: *APT TO TEACH*. The growth of the curriculum of such a course made a new book necessary, if we would remain in touch with the latest developments in the Sunday-school world. Then, too, our own denominational needs were to be considered in training the teachers of our own Evangelical Sunday-schools.

These two factors, the growth in the curriculum, and the development of teaching methods—and the specific needs of our own Evangelical schools, prompted the publication of this new book. We believe that both factors have been duly considered in its preparation. The latest and best teaching methods have been presented, and the student is made acquainted with the history and work of his own Church.

The Evangelical Church has always been a teaching Church. The Reformation made the catechism the text book of the family, the Bible Story the introduction into the Bible. May the study of this book prepare our young men and women better than ever for the larger work of restoring the faith and glory of the Christian home, by instructing our boys and girls thoroly in the fundamental doctrines of the Sacred Word, and the principles and traditions of our Evangelical Church.

HENRY KATTERJOHN

Editor of English Sunday-school Periodicals.

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PART ONE

THE BIBLE

LESSON I

I. Definition.—The Bible is the Word of God, the written revelation to man of His will and being. It is the believer's standard of faith and rule of life. The word "Bible" is derived from the Greek word *biblos*, which means book.

II. Theme.—The Bible has one great theme, the redemption of mankind. Its pages record God's dealings with man for the accomplishment of His great work of salvation.

III. Names.—Other names for the Bible are: Word of God, Holy Writ, The Scriptures, Holy Scripture, The Book.

IV. Author.—The Bible is one book, composed of many books; it has been called "a divine library." It has one author, God, who from time to time chose holy persons to make known His will to man and to record faithfully His dealings with mankind (2 Pet. 1: 21).

V. Writers, Books, Time.—At least *thirty-six* such persons, chosen by God and inspired by the Holy Spirit, wrote the *sixty-six books* of the Bible during a period of *sixteen centuries*.

VI. Parts and Language.—The Bible is divided into two parts, called the Old Testament and the New Testament. The Old Testament was originally written in Hebrew, except a few sections which were written in Aramaic. The New Testament was written in Greek.

VII. Versions.—

1. *Sep'tu-a-gint.*—This was the first translation of the Old Testament. It was made into the Greek language by Jews of Alexandria, Egypt, about 150 B. C. It was called Septuagint (70) after the seventy men who are supposed to have translated it.

2. *Vulgate.*—A translation of the whole Bible into Latin by Jerome about 400 years after Christ. This translation is now used, with some modifications, as the authorized and inspired version in the Roman Catholic Church.

3. *Tyndale's Translations.*—A translation of the New Testament into English by William Tyndale in 1525 and 1534. This

work is so excellent that it has been used in all later translations.

4. *Luther's Translation*.—A translation of the whole Bible into German by the great reformer, Martin Luther, appeared in 1534. His New Testament had been published ten years earlier. The excellence of this translation as a book for the people has never been surpassed by German scholars. It is still the Bible of German Protestantism.

5. *Authorized Version*.—Made in 1611 in the reign of James I, of England. This was not a new translation but an accurate revision of the English versions then in use.

6. *Revised Version*.—Appeared in 1881 and 1885, a revised and improved translation of the Authorized Version.

7. *American Standard Revised Version*.—A careful revision of the Revised Version, made by American scholars. It was issued in 1901.

VIII. Bible Chronology.—The birth of Christ is the central event in Bible history as well as secular history. The time of all other events is computed with reference to its date. B. C. stands for the words, Before Christ, and refers to the time before the birth of our Lord. A. D. stands for Anno Domini, meaning "in the year of our Lord", and refers to the Christian era—the time after the birth of Christ.

No positive dates can be given for the events of early Bible history. The dates found in the margins of many of our Bibles are not a part of Holy Scripture. They were carefully compiled by Archbishop Usher about 250 years ago. Later investigations have proven that many of these dates are not correct. They are valuable, however, for purposes of comparison.

TEST QUESTIONS

1. What is the Bible?
2. From what word is the word "Bible" derived?
3. What is the one great theme of the Bible?
4. By what other names is it known?
5. Who is its Author?
6. How many books are in the Bible?
7. How many persons wrote the books of the Bible?
8. Thru how many centuries did the writing extend?

9. In what language was the Old Testament written?
10. In what language was the New Testament written?
11. Name the principal versions of the Bible.
12. What is the Septuagint? Why is it so called?
13. What is the Vulgate? In what Church is it used as the inspired version?
14. What is said of the value of Tyndale's translation?
15. Whose translation has become the Bible of German Protestantism?
16. What three versions of the English Bible are in use today?
17. What is the central event in the history of the world?

LESSON OUTLINE

THE BIBLE

- I. Definition — Written Revelation of God's Will to Man.
- II. Theme — Redemption
- III. Names {
 1. Word of God
 2. Holy Writ
 3. The Scriptures
 4. Holy Scripture
 5. The Book
- IV. Author — God
 - Writers — 36
- V. Books — 66
 - Time — 16 Centuries
 - Parts {
 1. Old Testament
 2. New Testament
- VI. Languages {
 1. Hebrew
 2. Aramaic
 3. Greek
- VII. Versions {
 1. Septuagint
 2. Vulgate
 3. Tyndale
 4. Luther
 5. Authorized
 6. Revised
 7. American-Standard Revised
- VIII. Chronology {
 1. All dates are computed from the birth of Christ
 2. B. C. — Before Christ. A. D. — After
 3. Dates of early events uncertain [Christ

The Lesson Outlines found thruout the book are designed as a help to both teacher and pupil. In the development of the lesson, first place the general topic on the board, then the sub-topics, and as each sub-topic is considered, add its subdivisions. The student should be required to reproduce each lesson by means of the outline. The lesson should not be left until he is able to do this. Tablet and pencil should be freely used.

THE BIBLE

LESSON II

THE OLD TESTAMENT BOOKS

The Old Testament contains thirty-nine books. These are divided into five groups, as follows:

Books of the Law. (5)

Historical Books. (12)

Poetical or Devotional Books. (5)

Major Prophets. (5)

Minor Prophets. (12)

I. The Books of the Law, also called "The Pentateuch", or the Five Books of Moses. They are:

Gén'e-s'is—the book of beginnings.

Ex'o-dŭs—so called, because it describes the departure of Israel from Egypt.

Le-vit'i-cŭs—also called the Book of the Law of Priests.

Numbers—from the numbering or census taking of the children of Israel. (Num. 1: 26).

Deŭ"ter-ŏn'o-my—meaning "Repetition of the Law".

II. The Historical Books (12)

Joshua

Judges

Ruth

First and Second Samuel

First and Second Kings

First and Second Chronicles

Ezra

Nē"he-mĭ'ah

Esther (ĕs'ter)

The historical books give the history of the children of Israel from their entrance into Canaan to their return from Babylon, a period of 1000 years.

III. The Poetical or Devotional Books (5)

Job

Psalms

Proverbs

Ēc-clē"si-ās'tēs

Song of Solomon

The Book of Psalms was the hymn book of the Jewish people. There are 150 psalms, seventy-three of which are ascribed to David. One psalm, the ninetieth, was written by Moses.

IV. The Major (Greater) Prophetical Books (5)

Isā'iah

Jēr-e-mī'ah

Lamentations (written by Jeremiah)

E-zē'ki-ēl

Dān'iel

V. The Minor (Lesser) Prophetical Books (12)

Ho-sē'a

Jō'el

A'mos

O-ba-dī'ah

Jō'nah

Mī'cah

Nā'hum

Ha-bāk'kūk

Zēph"a-nī'ah

Hāg'ga-ī

Zēch-a-rī'ah

Māl'a-chī

The prophets were Israel's moral and spiritual teachers. They were chosen by God and spoke in His name.

TEST QUESTIONS

1. How many books are in the Old Testament?
2. What are the divisions of the Old Testament books?
3. Name the books of the Law.

4. Name the Poetical or Devotional books of the Old Testament.
6. What Poetical book was the hymn book of the Jewish people?
7. Name the Major Prophetical books.
8. Name the Minor Prophetical books.
9. Who were the prophets?

LESSON OUTLINE

Thirty-nine Old Testament Books

5 Books of Law	{ Gen. Ex. Lev.	Num. Deut.		
12 Historical Books	{ Josh. Judg. Ruth	1 & 2 Sam. 1 & 2 Kin. 1 & 2 Chron.	Ezra Neh. Esther	
5 Poetical Books	{ Job Psalms Prov.	Eccl. Song of Sol.		
5 Major Prophets	{ Isa. Jer. Lam.	Ezek. Dan.		
12 Minor Prophets	{ Hos. Joel Amos	Obad. Jonah Mic.	Nahum Hab. Zeph.	Hag. Zech. Mal.

THE BIBLE

LESSON III

THE NEW TESTAMENT BOOKS

I. Time and Writers.—The New Testament contains twenty-seven books. These were written by eight, possibly nine men, between the years 60 and 100 A. D. *Matthew, John, Paul* and *Peter* were apostles. *Mark* and *Luke* were companions of the apostles. *James* and *Jude* were brothers of Jesus.

II. Divisions.—The New Testament books are historical, doctrinal and prophetical. For study, however, they are more conveniently divided into:

1. *Biographical Books* (4)
2. *Historical Book* (1)
3. *Pauline or Special Epistles* (13)
4. *General Epistles* (8)
5. *Prophetical Book* (1)

1. The four *Biographical Books*, known as the Gospels, give the biography, or the story of the life of our Lord.

Matthew

Mark

Luke

John

2. The *Historical Book* is *The Acts of the Apostles*. It was written by Luke and tells of the work of the apostles and of the founding and extension of the Christian Church.

3. The thirteen *Pauline* or *Special Epistles* were written by Paul. Epistle means letter.

Romans

First and Second Co-rin'thi-ans

Ga-lā'tians

Ephesians, (e-fē'zhans)

Phi-lip'pi-ans

Co-lōs'sians

First and Second Thēs-sa-lō'nī-ans

First and Second Tīm'o-thy

Ti'tus

Phi-lē'mon

4. The eight *General Epistles* are:

Hebrews

James

First and Second Peter

First, Second and Third John

Jude

The Epistle to the Hebrews is sometimes included in the Pauline Epistles. Its authorship is uncertain.

5. The *Prophetical Book* is *Revelation* and was written by John. It is also called the "*A-pōc'a-lypse*."

TEST QUESTIONS

1. How many books are in the New Testament?
2. When were they written?
3. Name the writers of the books of the New Testament.
4. What are the divisions of the New Testament books?
5. Name the Biographical books.

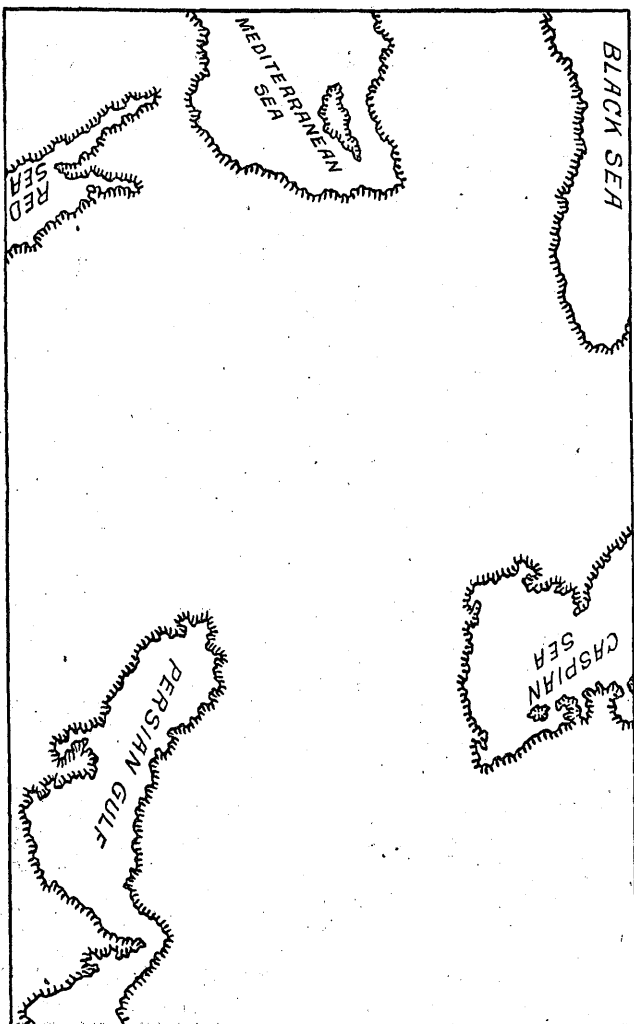
6. Whose life do they portray?
7. Name the Historical book.
8. By whom was it written and what does it contain?
9. Name the Pauline Epistles.
10. Name the General Epistles.
11. Name the Prophetical book of the New Testament. By whom was it written?
12. What other books did the apostle John write?

LESSON OUTLINE

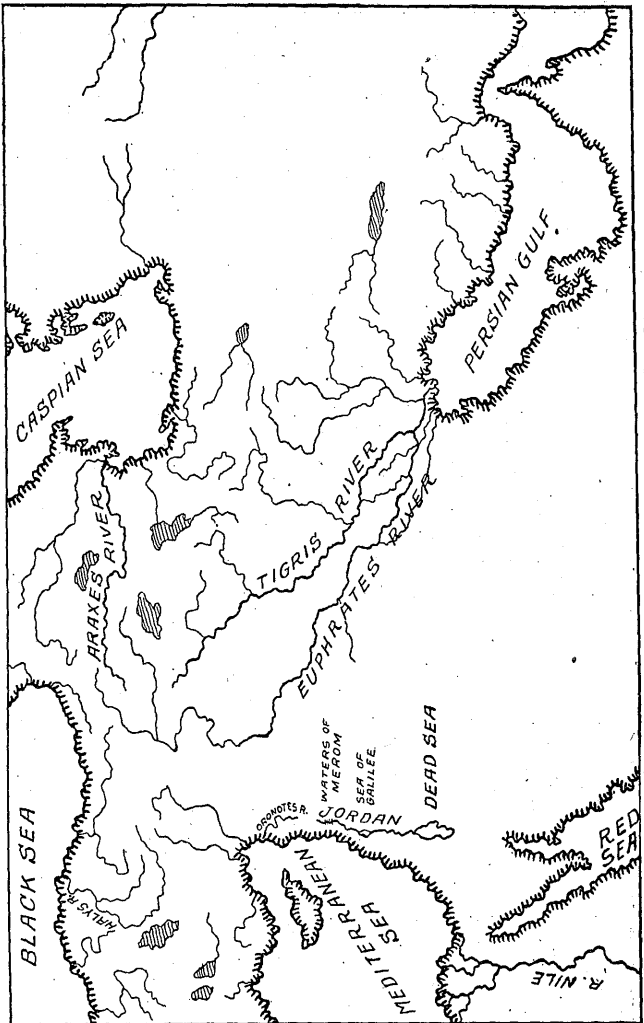
Twenty-seven New Testament Books

Time — 60—100 A. D.

Writers	{	Matthew	Mark	
		John	Luke	
		Paul	James	
		Peter	Jude	
4 Biographical Books	{	Matt.	Luke	
		Mark	John	
1 Historical Book — Acts				
13 Pauline Epistles	{	Rom.	1 & 2 Thess.	
		1 & 2 Cor.	1 & 2 Tim.	
		Eph.	Titus	
		Phil.	Philem.	
		Col.		
8 General Epistles	{	Heb.		
		James	1, 2 & 3 John	
		1 & 2 Pet.	Jude	
1 Prophetical Book — Revelation				

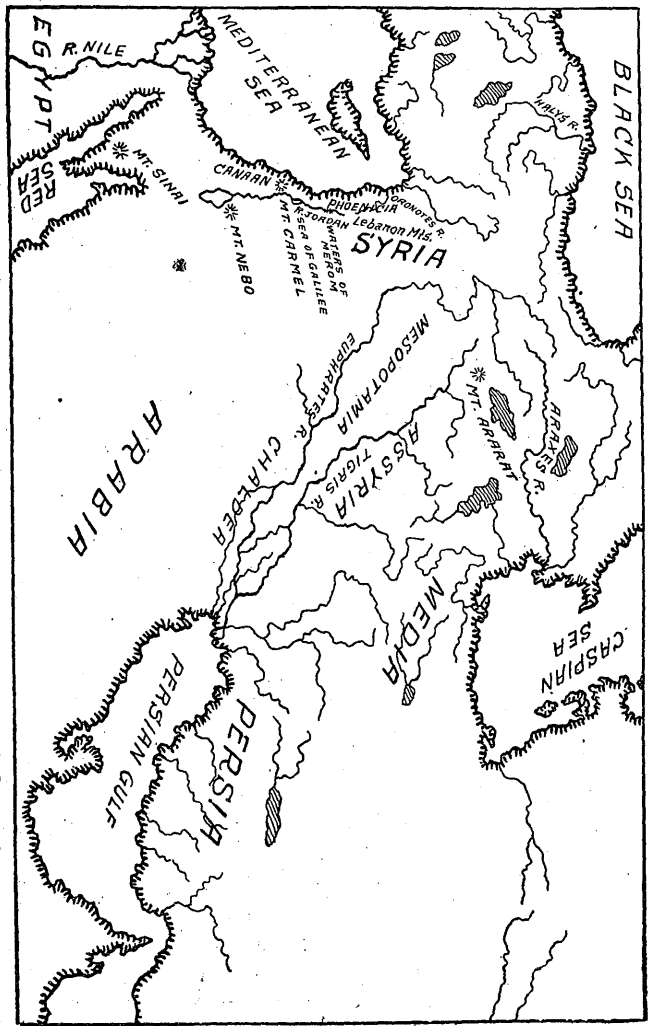


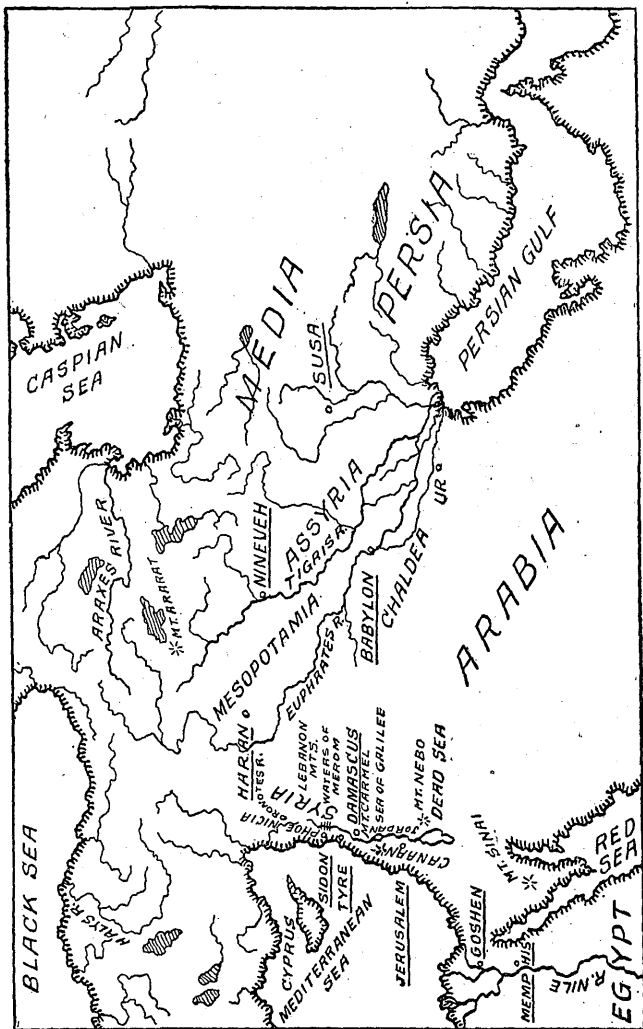
A. The Old Testament World—The Seas



B. The Old Testament World—The Rivers

C. The Old Testament World—The Mountains and Countries





D. The Old Testament World—Countries and Cities

OLD TESTAMENT GEOGRAPHY

LESSON IV

THE OLD TESTAMENT WORLD

The Old Testament World covered an area of about one million square miles.

I. Seas.—There were seas at its four corners.

1. The *Caspian Sea* at the north-east.
2. The *Persian Gulf* at the south-east.
3. The *Red Sea* at the south-west.
4. The *Black Sea* at the northwest.
5. The *Mediterranean Sea* was on the west.
6. The *Dead Sea* in Canaan.
7. The *Sea of Galilee* north of the Dead Sea.

II. Rivers.

1. The *Ti'grīs* and *Eū-phrā'tēs*, rising in Mt. Ar'a-rāt and emptying united into the Persian Gulf. The Tigris is called Hid'de-kēl in the Bible (Gen. 2: 14). The cradle of the human race is in the basin of these two rivers.

2. The *Nile*, in Egypt, flowing northward into the Mediterranean Sea.

3. The *Jordan*, in Canaan, flowing south into the Dead Sea.

III. Mountains.

1. *Mt. Ararat*, in Armenia, mentioned in Gen. 8: 4 as the mountain upon which the ark rested after the Flood.

2. *Lebanon Mountains*, extending from Mt. Ararat thru Syria and Canaan.

3. *Mt. Sinai*, in the Wilderness, where the law was given to Moses. •

4. *Mt. Nebo*, east of the Jordan in Moab, where Moses died.

5. *Mt. Carmel*, near the Mediterranean Sea, the scene of Elijah's great sacrifice.

IV. Lands. The most important countries of the Old Testament are the following:

1. *Chāl-dē'a* or *Bāb'y-lō'ni-a*, at the head of the Persian Gulf.

Babylon, the capital, was a square city about five times as large as London. It was famous for its hanging gardens.

Ūr, the birthplace of Abraham, was noted for its commerce.

Ē'den was probably in Chaldea.

2. *Ās-syr'i-a*, north of Chaldea.

Nīn'e-veh was its capital and is of interest in connection with the prophet Jonah.

Sār'gōn, one of the kings of Assyria, destroyed *Sa-mā'ri-a* and led the ten tribes captive.

3. *Persia*, east of the Persian Gulf.

Shu'shān or *Su'sa* was the capital.

4. *Mēs'o-po-tā'mi-a*, between the Tigris and Euphrates.

Hā'ran is the principal city.

Abraham and Jacob lived for a time in Mesopotamia.

5. *Phe-nī'ci-a*, a strip of country along the Mediterranean.

Tyre and *Sī'dōn* were the principal cities.

The Phenicians were neighbors of the children of Israel.

They were great merchants and navigators.

6. *Syr'i-a*, east of Phenicia.

Da-mās'cūs, the capital, is the oldest city in the world.

7. *Cā'naan*, the Land of Promise, on the Mediterranean Sea.

Je-ru'sa-lēm was its principal city.

8. *Ē'gypt*, in *Ā'fri-ca*, the land of Israel's bondage.

Mēm'phis was the capital.

The *Land of Gō'shēn*, where the Israelites sojourned, is near the mouth of the Nile.

TEST QUESTIONS

1. What was the area of the Old Testament world?
2. Name the seas at its four corners.
3. What sea was on the west?
4. Where was the Dead Sea? The Sea of Galilee?
5. Name four important rivers of the Old Testament world.
6. Describe the Tigris and Euphrates rivers.
7. Where is the Nile?
8. Where is the Jordan river?
9. Name five mountains of the Old Testament world.
10. Where was Chaldea? What was its capital?
11. Where was Assyria? What was its capital?

12. Locate Persia and give the name of its capital.
13. Locate Mesopotamia and name its principal city.
14. Where was Phenicia? Name its chief cities.
15. Locate Syria and name its chief city.
16. Locate Canaan and name its principal city.
17. Where was Egypt? Name its capital.
18. Where was the Land of Goshen?

LESSON OUTLINE

Old Testament World

- | | | |
|---|---|---|
| I. Seas | { | <ol style="list-style-type: none"> 1. Caspian—Northeast 2. Persian Gulf—Southeast 3. Red—Southwest 4. Black—Northwest 5. Mediterranean—West 6. Dead—In Canaan 7. Galilee—North of Dead Sea |
| II. Rivers | { | <ol style="list-style-type: none"> 1. Tigris 2. Euphrates 3. Nile—Into Mediterranean Sea 4. Jordan—Into Dead Sea |
| III. Mountains | { | <ol style="list-style-type: none"> 1. Ararat—In Armenia 2. Lebanon—In Syria and Canaan 3. Sinai—In Wilderness 4. Nebo—In Moab 5. Carmel—Near Mediterranean Sea |
| IV. Countries
and Im-
portant
Cities | { | <ol style="list-style-type: none"> 1. Chaldea { Babylon
Ur
Eden 2. Assyria—Nineveh 3. Persia—Susa 4. Mesopotamia—Haran 5. Phenicia — { Tyre
Sidon 6. Syria—Damascus 7. Canaan—Jerusalem 8. Egypt — { Memphis
Land of Goshen |

The student will derive most benefit from the maps by making rough sketches of their outlines and indicating the rivers, countries, etc. referred to. Artistic map drawing is not necessary.

Outline

OLD TESTAMENT HISTORY

- I. Period
The Primeval Age
Creation to Deluge
- 1. The Creation
 - 2. The Fall
 - 3. The Deluge

- II. Period
The Second Age of the World
Deluge to Abraham
- 1. Noah's Sacrifice
 - 2. God's Promise
 - 3. The Dispersion

- III. Period
The Period of the Patriarchs
Abraham to Moses
- 1. The Life of Abraham
 - 2. The Life of Isaac
 - 3. The Life of Jacob
 - 4. The Life of Joseph

- IV. Period
The Period of the Israelite People
Moses to Saul
- 1. The Oppression in Egypt
 - 2. The Exodus from Egypt
 - 3. The Wanderings in the Wilderness
 - 4. The Conquest of Canaan
 - 5. The Rule of the Judges

- V. Period
The Period of the Israelite Kingdom
Saul to Babylonian Captivity
- 1. The United Kingdom
 - 2. The Divided Kingdom
 - 2. Israel
 - 1. Judah

OLD TESTAMENT HISTORY

LESSON V

The Five Periods

Introduction.

The life of an individual is not made up of a number of isolated events; todays are the results of yesterdays. Neither do the events of Bible history stand disconnected, but rather in the close relation of cause and effect. With this thought in mind, the student will follow the Bible account of the life of mankind and the unfolding of God's plan of salvation with ever-increasing interest.

Reasons for studying the Old Testament.

1. It was our Lord's Bible. He used it diligently and accepted it as His Father's Word. In John 5: 39 He says, "these (the Scriptures) are they which bear witness of Me."

2. There are portions of the New Testament that cannot be understood without a knowledge of the Old Testament.

3. The Old Testament contains the prophecy, the New Testament, the fulfillment. The Old Testament tells of the Christ who is to come, the New Testament tells of the Christ who has come.

4. It is the Word of God, the divine revelation, and "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." (2 Tim. 3: 16).

5. It is valuable for its literature, its history, and its character study.

Old Testament History may be divided into five periods:

- I. THE PRIMEVAL AGE
- II. THE SECOND AGE OF THE WORLD
- III. THE PERIOD OF THE PATRIARCHS
- IV. THE PERIOD OF THE ISRAELITE PEOPLE
- V. THE PERIOD OF THE ISRAELITE KINGDOM

I. Period—The Primeval Age

The Primeval Age extends from the Creation to the Deluge. We group the events of this period under the following heads:

1. *The Creation*
2. *The Fall*
3. *The Deluge*

1. Creation. Genesis begins with the words, "In the beginning God created the heavens and the earth." When the beginning was, and how many years the Primeval Age covers, is not known. The *facts* of the Creation days, *not* their *dates*, are given. (Gen. 1 and 2). The author of Genesis records the creation as occurring in six days.

First day—Light

Second day—Firmament

Third day—Separation of land and water. Vegetation

Fourth day—Sun, moon and stars

Fifth day—Fish and fowl

Sixth day—Mammals and man

Man, the crown of creation, was made in God's own image. God placed Adam in the Garden of Eden and gave him a helpmeet, Eve. Here man was busy, and happy in child-like communion with his Creator.

2. The Fall. Man was made without sin but had the power to choose between good and evil. God had given one command to Adam and Eve. They were not to eat from the tree of the knowledge of good and evil. They chose, however, to listen to the tempter and to disobey God. As a *result*, their child-like communion with God was destroyed. Their life in Paradise with its joy and peace was forfeited. But even as God pronounces His curse upon them, there comes from His heart of love the precious *promise of a Redeemer* from fear, sin and death (Gen. 3: 15. Gen. 3).

The *first offering* mentioned in the Bible brought by Cain and Abel, shows man's consciousness of his separation from God and his desire for reconciliation.

The condition of Cain's heart made his sacrifice unacceptable. In the murder of his brother, Abel, we see the *full, bitter fruit of the first sin*.

3. The Deluge. As the people multiplied, their wickedness grew to such an extent that God was "grieved at His heart" and decided to destroy man from the face of the earth. Noah, however, found grace in the sight of the Lord. Because of his faith

God found in him a worthy link in the chain of people and events needed to bring about the world's redemption. Obedient to the command of God, patient and courageous, Noah built the ark and preached righteousness. The people did not heed his warnings. After one hundred and twenty years, judgment—the deluge—came.

“The rain was upon the earth forty days and forty nights. The waters prevailed upon the earth an hundred and fifty days” and “every living substance was destroyed which was upon the face of the earth. Noah only remained alive and they that were with him in the ark” (Gen. 7).

The important persons of this period are:

- 1) *Ād'am*
- 2) *Sēth* (Gen. 4: 25)
- 3) *E'nōch*, who “walked with God, and was not, for God took him” (Gen. 5: 24)
- 4) *Nō'ah*, the builder of the ark and the preacher of righteousness.

TEST QUESTIONS

1. Give five reasons why the Old Testament should be studied.
2. Name the periods into which Old Testament history may be divided.
3. What is the extent of the Primeval Age?
4. Under what principal heads may we group the story of this age?
5. State the work of each day of the Creation.
6. How was man created? Where was he placed?
7. What was the cause of his fall? The result?
8. Where do we find the first promise of a Redeemer?
9. What is the first offering mentioned in the Bible?
10. Describe briefly Noah's character and work.
11. In what form did judgment come to the people of the Primeval Age?
12. Name the important persons of this period.

LESSON OUTLINE

I. Period. Primeval Age. From Creation to Deluge

- | | | | |
|-----------------|---|--|----------|
| 1. Creation | { | 1. Six Days of Creation | |
| | | 2. Man Created in God's Image and Placed in Garden of Eden | |
| 2. Fall | { | 1. Loss of Perfect Communion with God | |
| | | 2. Loss of Paradise | |
| | | 3. Promise of a Redeemer | |
| | | 4. First Offering | |
| | | 5. First Murder | |
| 3. Deluge | { | 1. Wickedness Increased | |
| | | 2. Noah Preached Righteousness and Built the Ark | |
| | | 3. Judgment—Destruction by Flood | |
| | | 4. Noah and Family Saved | |
| 4. Imp. Persons | { | 1. Adam | 3. Enoch |
| | | 2. Seth | 4. Noah |

OLD TESTAMENT HISTORY

LESSON VI

II. Period—The Second Age of the World

This Period of Old Testament history extends from the Deluge to Abraham.

The leading events are:

1. *Noah's Sacrifice*
2. *God's Promise*
3. *The Dispersion*

1. Noah's Sacrifice.—The ark in which Noah and his family found safety rested upon the mountains of Ararat. Several months of waiting followed before God commanded Noah to go forth. A new age had dawned, a new beginning was to be made. Noah and his family were to re-people the earth.

Noah had been in the ark more than a year. His first act on coming forth was to bring a sacrifice to God. In this sacrifice we note two things (Gen. 8: 20):

- 1) An expression of gratitude for deliverance.
- 2) A seeking of God's forgiveness and his grace in the future.

Noah realized that sin had entered the ark with man and was still present in his heart.

2. God's Promise.—God made a covenant thru Noah with all creation. The rainbow is the token of His covenant, that the earth and mankind shall no more be destroyed by a flood. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8: 22). Noah had three sons, Shēm, Hām and Jā'phēth.

1) Shem was chosen by God as the bearer of divine revelation. From him the Saviour of the world was ultimately to come.

2) Japheth was to receive the blessing through Shem.

3) On Ham rested the curse of slavery, which, however, the Saviour would lift. (Gen. 9: 25—27).

3. The Dispersion.—Sin had remained in the heart of man. The flood had not blotted it out. Men multiplied and as they advanced in civilization and grew in wisdom, their wickedness also grew. Vain and boastful of their power and desirous for self-glory they attempted to build the Tower of Bā'bel (Gen. 11: 4). God was displeased. He confused their language and overthrew their vain plans. As a result the work was given up; the one people with one language was separated into different peoples with various languages. The human race was scattered abroad and formed distinct nations (Gen. 11: 1—9). The second great chapter in the history of mankind had come to a close.

TEST QUESTIONS

1. What is the name and extent of the second period of Old Testament History?
2. What are the leading events of this period?
3. Where did the ark finally rest?
4. How long was Noah in the ark?
5. What was his first act upon coming forth from the ark?
6. What prompted this sacrifice?
7. What promise did God make thru Noah to all creation?
8. What is the token of this covenant?
9. Name the sons of Noah.
10. Which son was chosen as the bearer of divine revelation?
11. What is meant by "bearer of divine revelation"?

12. What accompanied man's advances in civilization?
13. What was the Tower of Babel?
14. Why was it not completed?
15. What was the result of the confusion of tongues?

LESSON OUTLINE

II Period

Second Age of the World—Deluge to Abraham

- | | | | |
|---------------------|---|--|---|
| 1. Noah's Sacrifice | { | 1. Ark Rested on Mt. Ararat | |
| | | 2. New Age | |
| | | 3. Noah's Sacrifice | { 1) Gratitude for Deliverance
2) Desire for Forgiveness |
| 2. God's Promise | { | 1. Covenant with all Creation | |
| | | 2. Rainbow—Token | |
| | | 3. Noah's Sons | |
| 3. Dispersion | { | 1. Increase of Sin | |
| | | 2. Tower of Babel | |
| | | 3. Confusion of Tongues | |
| | | 4. Dispersion | |
| | | 5. Close of Second Chapter in History of Mankind | |

OLD TESTAMENT HISTORY

LESSON VII

III. Period—The Period of the Patriarchs

This Period extends from Abraham to Moses. 1921 B. C. to 1571 B. C.

It is subdivided into:

1. *The Life of A'bra-hām*
2. *The Life of I'saac*
3. *The Life of Jā'cob*
4. *The Life of Jō'seph*

1. The Life of Abraham. (Gen. 12—25).

1) Abraham, the friend of God, the father of the Faithful, was the son of Terah, a descendant of Shem (Gen. 11: 10, 26), on whom the blessing of being the Promise bearer had been be-

stowed. Abraham was born in Ur of the Chāl'dēēs, a city on the Euphrates River, about one hundred and twenty-five miles north of the Persian Gulf.

2) Four hundred years or more had passed since the Flood. Idol and nature worship had taken the place of the worship of the one God. Even the religion of the race of Shem had grown corrupt. Out of his idolatrous surroundings *God called Abraham* into a new country to become the father of a people that should preserve for mankind the knowledge of the true God. Abraham journeyed first to *Mesopotamia* where he remained until his father Terah's death. With his wife, Sara, his nephew, Lot, and their belongings, he then went to *Canaan* stopping first at Shechem, then, near Bethel. At both places he built an altar to God. (Gen. 12: 6, 8).

3) He was driven by a famine into *Egypt* (Gen. 12: 10), but returned to Bēth'el. Here the greatness of Abraham's character shows itself in his *unselfish dealings with Lot*, whom he permitted to dwell in the fertile plains of Jordan while the hill country became his portion (Gen. 13). About two years later he rescued Lot from the neighboring kings who had taken him captive. (Gen. 14: 1—16). On his return from the battle occurred his meeting with Mēl-chīz'e-dēk, king of Salem (Jerusalem) and a "priest of the most high God". (Gen. 14: 17—20). Fifteen years later, still mindful of Lot, we find him as the *friend of God* pleading with Je-hō'vah in behalf of Sō'dom and Gī-mōr'rah (Gen. 18).

4. *Abraham's greatness lay in his faith and obedience*, the supreme test of which came in God's command to sacrifice Isaac. This son of the promise had come to him after twenty-five years of waiting, when Abraham was one hundred years old. (Gen. 21: 5). His love for Isaac was great, but greater still his love of God. He walked by faith and not by sight. He obeyed, confident that God in His own time and way would fulfill His promises. His obedience was rewarded. Isaac was restored to him and rich blessings and promises bestowed upon him. (Gen. 22: 1—19).

5) Abraham lived to be one hundred and seventy-five years old. He was buried by Isaac and Ish'maēl, Hā'gar's son (Gen. 16:

15), in the cave of Mäch-pē'lah; the burial place which years before he had purchased for Sā'rah (Gen. 25: 7—10).

2. The Life of Isaac. (Gen. Chapters 21—28; 35: 27—29).

Isaac was the son of the promise, "in whom all the nations of the earth shall be blessed" (Gen. 22: 18). Isaac was a man of peace. He lived an uneventful life, worshipped the God of his father and received divine promises. He had one wife, Rebecca (Gen. 24: 67). His two sons were Jacob and Esau.

TEST QUESTIONS

1. What is the name and extent of the third period of Old Testament History?
2. What are its subdivisions?
3. Of whom was Abraham a descendant?
4. Where was Abraham born?
5. What had taken the place of the worship of the true God?
6. What was God's purpose in calling Abraham out of his idolatrous surroundings?
7. To what land was he directed to go?
8. At what city in Canaan did he first stop?
9. Why did Abraham go to Egypt for a time?
10. What characterized his dealings with Lot?
11. Who was Melchizedek?
12. Wherein did Abraham's greatness consist?
13. What was the supreme test of his faith and obedience?
14. At what age did Abraham die? Where was he buried?
15. Who was the "son of the promise"?

OLD TESTAMENT HISTORY

LESSON VIII

III. The Period of the Patriarchs (Concluded)

3. The Life of Jacob. (Gen. 25: 27—Chap. 36).

Jacob, "the supplanter" became Israel, "the prince or man of God".

1) As the supplanter, by cunning and deception, with the help and upon the advice of his mother, he obtains for himself the *birthright* and the *blessing of the first born*. (Gen. 27).

2) To escape E'sau's wrath he *flee*s from home (Gen. 28: 5). At *Bethel* he dreams a wonderful dream and experiences, for the first time, perhaps, the moving of God's Spirit. He finally reaches his uncle Lā'ban's home in *Mesopotamia*. In the trials he endured while in the service of this hard and cunning master, Jacob's sin against Esau and Isaac received its just punishment.

3) After twenty years of service—fourteen for Lē'ah and Rā'chel and six for his possessions—he secretly leaves Mesopotamia to *return to Canaan*. Thoughts of his wronged brother weigh heavily upon him. Reaching the river Jāb'bōk he sends his family across and remains alone for final preparation for his meeting with Esau. It was here that he strove with an unknown wrestler, an angel. He was victorious and received the name ISRAEL, man or prince of God. (Gen 32: 24—32).

The reunion of the two brothers on the next day is one of the most beautiful of Bible stories (Gen. 33: 4).

Isaac was still alive to welcome him back to the Land of Promise, but Rebecca had died. (Gen. 35: 27). Jacob learned to accept the bitter suffering and manifold trials of the coming years as from the hand of God, and came forth from them purified and ennobled. We shall consider the close of his life in connection with the life of Joseph.

4. The Life of Joseph. (Gen. 37—50)

1) Joseph was the older of the two sons of Rachel. Unwisely loved and favored by Jacob he was envied by his brethren. Im-

parting to them his dreams increases their hatred and when he comes to them at Dothan, they decide to kill him. Upon the suggestion of Judah he is *sold* to Ish'ma-ë-lite traders, and carried to *Egypt* (Gen. 37).

2) Here he becomes a *slave to Pôt'i-phar*, an officer of Pharaoh. Upon false accusation of Potiphar's wife, he is *thrown into prison*. Sympathy and kindness toward a fellow-prisoner, tho forgotten for years, finally results in his being *called to Pharaoh's presence* to interpret the dream of "the seven years of famine and the seven years of plenty" (Gen. 39—41).

3) Pharaoh recognizes Joseph's wisdom and ability and exalts him to the position of *chief ruler*. By storing up grain during the years of plenty he becomes the savior of Egypt during the years of famine, and the *deliverer of his own people*.

4) The famine had made itself felt in Canaan. Jacob's sons came to Egypt to buy food. Joseph recognizes his brethren, treats them harshly at first to test their uprightness and finally reveals himself to them. (Gen. 42—45).

5) At the request of Joseph Jacob brings his family to Egypt, and the land of Gō'shēn becomes the home of the children of Israel. For the second time Jacob leaves Canaan, the Land of Promise. He dies in Egypt, but, believing that this was but the land of their sojourn, he exacts a promise of his sons to bury him in the burying place of his fathers. (Gen. 46 and 47).

6) *Joseph's character is noted for its purity and steadfastness*. Altho he was but seventeen years old when taken to Egypt, and had married the daughter of an Egyptian priest (Gen. 41: 45), he did not depart from the worship of the true God. He, too, was a *believer in God's promise* that Canaan was to be the land of his people, and took an oath from them that they would carry his body with them upon their departure from Egypt. His wish was fulfilled (Ex. 13: 19).

The twelve sons of Jacob were (Gen. 49: 1—27):

1. *Reu'bēn*

2. *Sim'e-on*

3. *Lē'vī*

4. *Ju dah*

5. *Dān*
6. *Nāph'ta-ū*
7. *Gād*
8. *Ash'er*
9. *Is'sa-chār*
10. *Zēb'u-lūn*
11. *Jō'seph*
12. *Bēn'ja-mīn*

These, with the exception of Joseph, were the names of the twelve tribes of Israel. The tribe of Joseph became the tribes of *Ē'phra-īm* and *Ma-nās'seh*, so named after Joseph's two sons.

(Gen. 48).

To *Judah* was given the *promise* that from him the *Messiah* should come (Gen. 49: 10).

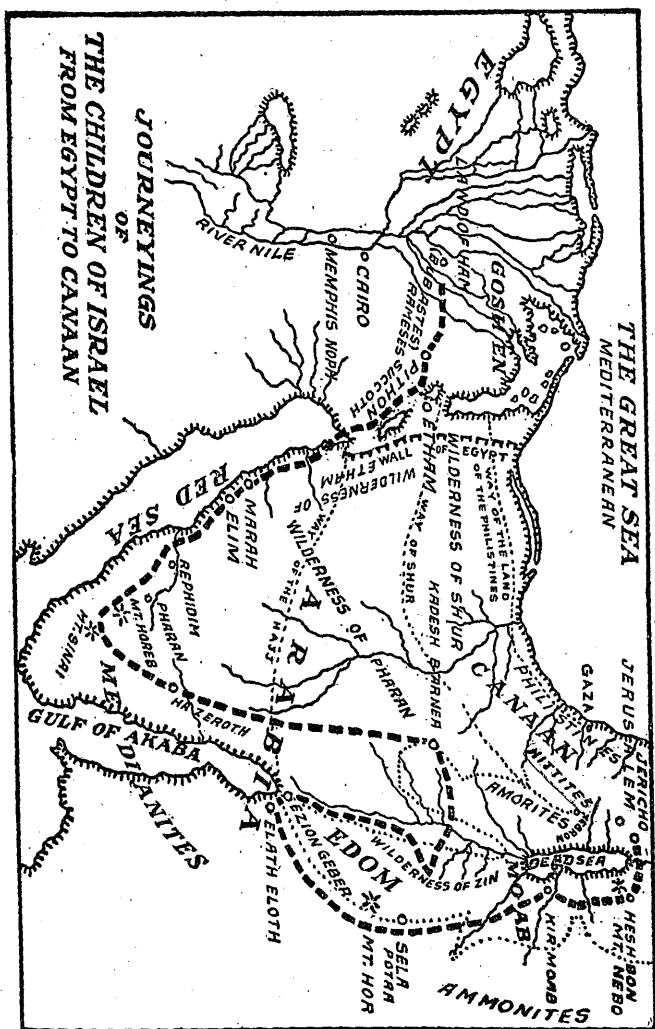
TEST QUESTIONS

1. By what other name is Jacob known?
2. How did Jacob obtain the blessing of the first-born?
3. What was an immediate result of his deception?
4. What occurred at Bethel?
5. What was the length and nature of his service in Laban's home?
6. Briefly describe his return to Canaan.
7. Where did he receive the name Israel?
8. How had Joseph incurred the envy of his brothers?
9. What was the result of their hatred?
10. Describe Joseph's advancement from the position of slave to that of chief ruler in Egypt.
11. How did Joseph become the deliverer of his own people?
12. What country in Egypt became the home of Jacob and his family?
13. What promise did Jacob exact of his sons at his death?
14. Name the distinguishing features of Joseph's character.
15. How did Joseph show his belief in God's promise that Canaan was to be the land of his people?
16. Name the sons of Jacob.
17. What was the promise given to Judah?

LESSON OUTLINE

III. Period of Patriarchs. From Abraham to Moses.

- | | | | |
|--------------------|---|--|---|
| 1. Life of Abraham | { | 1. Parentage
2. Birthplace
3. Call
4. In Canaan
5. In Egypt
6. Return to Canaan
7. Lot
8. Melchizedek
9. Isaac
10. Burial in Machpelah | |
| 2. Life of Isaac | { | 1. Son of Promise
2. Uneventful Life
3. Rebecca
4. Jacob and Esau | |
| 3. Life of Jacob | { | 1. Supplanter
2. Flight
3. In Mesopotamia
4. Return to Canaan
5. Loss of Joseph
7. Descent to Egypt
7. Burial in Machpelah, Canaan | { Wrestling with the Angel
{ Meeting with Esau
{ Meeting with Isaac |
| 4. Life of Joseph | { | 1. Hated by Brethren
2. Sold into Egypt
3. Slave
4. In Prison
5. Chief Ruler of Egypt
6. Meeting with the Brothers
7. Brings Israel to Egypt
8. A Believer in God's Promise | |



OLD TESTAMENT HISTORY

LESSON IX

IV. The Period of the Israelite People

This Period extends from Moses to Saul. 1571 B. C. to 1098 B. C.

The subdivisions of this period are:

1. THE OPPRESSION IN EGYPT
2. THE EXODUS FROM EGYPT
3. THE WANDERINGS IN THE WILDERNESS
4. THE CONQUEST OF CANAAN
5. THE RULE OF THE JUDGES

1. The Oppression in Egypt

1) Centuries passed. The children of Israel had grown from seventy souls into a multitude. (Ex. 1: 5—7). The Shepherd Kings (*see Note at end of this lesson*) who had been friendly to the Hebrews had been expelled from Egypt. A time of great *oppression* followed (Ex. 1: 13, 14), for the ruling kings hated and feared the Israelites. When this oppression was at its height and a decree had been issued to put to death all Hebrew male babies, *Israel's deliverer* was born.

2) This deliverer was Moses, son of Am'rām and Jöch'e-bēd, brother of Aar'on and Mir'i-am. Rescued from the Nile and adopted by Pharaoh's daughter, he was educated as an *Egyptian prince*. He was nursed, however, by his mother, Jochebed (Ex. 2: 7—10), and thus his *earliest training was in the fear and admonition of the Lord*. At his mother's knee he learned the traditions of his people.

3) His heart was ever with Israel. At the age of forty, overzealous in behalf of his people, he slew an Egyptian task-master and was compelled to *flee from Egypt* (Ex. 2.15). He fled to Mid'i-an, where he dwelt with Jēth'ro (Reu'el), a priest of God. He became a shepherd and married Zīp-pō'rah, one of Jethro's daughters (Ex. 2: 21).

2. The Exodus from Egypt

1) After forty years spent in quiet meditation and in the discharge of simple duties, *Moses was called* by God to his great work of leading his people out of bondage. (Ex. 3: 10).

2) No longer overzealous, but doubtful of his ability, he shrank from the task. Obedient, however, and with the promise of Aaron's assistance as spokesman, he *returned to Egypt*, and after obtaining the confidence of the Hebrew elders, appeared before Pharaoh (Ex. 5: 1). Pharaoh's repeated refusals to let the children of Israel go, were followed by the ten plagues. (Ex. 7: 17 to Ex. 12).

During the night of the tenth and last plague (Ex. 12: 29) *the Passover was instituted*, and the children of Israel, prepared and equipped for the journey, went out from Egypt (Ex. 12—13). They were miraculously led thru the Red Sea (Ex. 14: 21). The Exodus was accomplished, and God's chosen people with Moses as their leader began their journey back to the Land of Promise.

3. The Wanderings in the Wilderness. (Ex. 13: 17, 18. Deut. 8: 2)

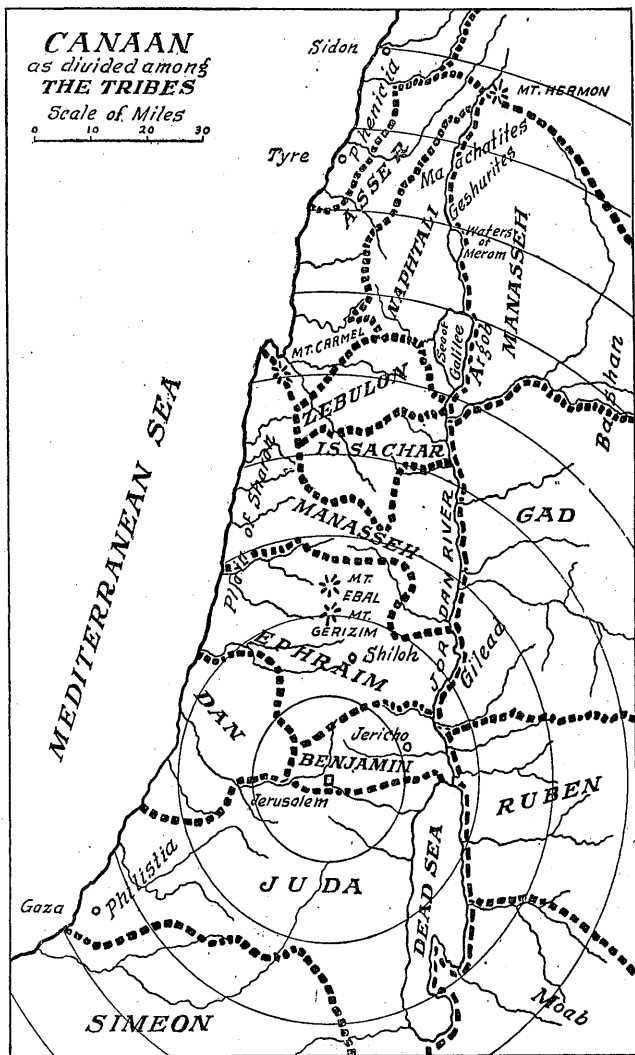
1) The children of Israel had been in Egypt about 400 years. They were a race of unmanageable, superstitious people, many of them idolatrous. They were not yet fit to possess Canaan. *They must be prepared and educated for their high calling—to be a separate, holy nation.*

2) God graciously fed them with *manna*. He guided them on their way with *the pillar of cloud by day and the pillar of fire by night*. At Mt. Sinai He gave Moses the *Ten Commandments* as Israel's and the world's religious and moral law. He commanded the *tabernacle* to be built and gave instructions for worship. He taught them that He alone is God and Him only must they serve.

3) They were *slow to learn*. They were rebellious and complaining. During Moses' absence on Mt. Sinai they made idols for themselves. On hearing the report of the spies who were sent into Canaan, they murmured. As a punishment for their murmurings and unbelief they were forced to wander in the wilderness forty years, until the old generation, except Caleb and Joshua, had passed away. (Num. 14: 32—38).

4) The *life of Moses* is divided into three periods of forty years each; forty years in Egypt, forty years in Midian, and forty years in the wilderness

Moses was the *builder of a nation, and the greatest leader and law-giver the world has ever seen*. Under the guidance of God



he transformed the untrained, superstitious race of slaves into a law-abiding, religious people. He led them to the border of Canaan and then transferred the leadership to Joshua. At the command of Jehovah he ascended Mt. Nebo where he viewed the promised land, and died, being buried by the hand of God.
(Deut. 34).

4. The Conquest of Canaan.

1) Joshua was a devout man and an able warrior. Trained by Moses and appointed by God, he became the leader of the children of Israel in their conquest of Canaan. Moses had led them to the border of the Promised Land. They were encamped opposite Jēr'i-cho. Joshua's first work was to send spies into Jericho. (Josh. 2: 1).

2) Upon their return occurred the miraculous passage thru the Jordan River. (Josh. 3: 17), after which the passover was celebrated for the first time in the Holy Land (Josh. 5: 10).

3) Jericho was besieged and fell (Josh. 6: 20). Within the next seven years most of the important places of Canaan were taken.

4) Joshua divided the land among the twelve tribes (Josh. 11: 23). But the country was conquered only in a general way. The actual conquest was not completed until David's time.

5. The Rule of the Judges.

1) After Joshua's death came troublous times for Israel. The Canaanite races again grew powerful and the tribes of Israel were in *constant warfare* to retain even a foothold in the land. There was no leader under whom the people were united in a common cause. Each tribe was an independent clan. "Every man did that which was right in his own eyes".

2) Worst of all they *forsook Jehovah* and worshipped strange gods. For punishment God permitted their *enemies to oppress them*. (Judg. 3: 5—8).

3) However, as often as Israel turned her heart to God, He raised up deliverers, called *judges*, to free the people from the hands of their oppressors (Judg. 3: 9). Thus for several hundred years times of war alternated with times of peace.

4) *Sām'u-ēl*, the prophet (I Sam. 3: 20), and the last (I Sam. 12: 1, 2) and greatest of the judges, reunited the people and restored the worship of Jehovah.

Of Israel's fifteen judges the greatest were Dēb'o-rah, Gīd'e-on, Jēph'thah, Sām'son, Sām'u-ēl.

Note

The Shepherd Kings, also called Hyk'sös, are believed to have been a nomadic race from Arabia. They conquered Egypt and maintained themselves in the land about four hundred years (2000 to 1600 B. C.). It was during the reign of one of the Shepherd Kings that Abraham visited Egypt. One of them, King Apepi or Nub, is supposed to be the Pharaoh who made Joseph his prime minister and who permitted Jacob and his sons to settle in Goshen. About 1600 B. C., the Shepherd Kings were expelled from Egypt by native Theban princes and native Egyptian rule was restored. During the reign of these Theban kings "who knew not Joseph" the Hebrews were oppressed and reduced to slavery.

TEST QUESTIONS

1. What is the name and extent of the fourth period of Old Testament history?
2. What are the subdivisions of this period?
3. What was the cause of the oppression of the Israelites in Egypt?
4. Who was Israel's deliverer?
5. Give a brief account of Moses' early life.
6. What was his attitude toward his own people?
7. What event ended his career as an Egyptian prince?
8. To what place did he flee to escape Pharaoh's wrath?
9. Briefly describe his life in Midian.
10. How long did he remain in Midian?
11. To what work did God then call Moses?
12. What was the passover and when was it instituted?
13. What was the condition of the children of Israel at the time of the Exodus?
14. Give the principal incidents of Israel's life in the wilderness.
15. Why is Moses considered one of the greatest of men?

16. Describe the close of Moses' life.
17. Who became his successor?
18. Name three events connected with the conquest of Canaan.
19. What condition prevailed in Israel after Joshua's death?
20. Why did God allow the enemies to oppress the Israelites?
21. Who were the judges?
22. Who was the greatest of the judges? What work did he accomplish?

LESSON OUTLINE

IV. Period of the Israelite People. From Moses to Samuel.

- | | | |
|---------------------------------|---|---------------------------------|
| 1. Oppression in Egypt | { | 1. Growth of Israel |
| | | 2. Oppression |
| | | 3. Birth of Moses |
| | | 4. Flight of Moses |
| 2. Exodus from Egypt | { | 1. Return of Moses |
| | | 2. Plagues |
| | | 3. Passover |
| | | 4. Departure |
| | | 5. Passage thru Red Sea |
| 3. Wanderings in the Wilderness | { | 1. Pillar of Cloud and Fire |
| | | 2. Manna |
| | | 3. Ten Commandments |
| | | 4. Tabernacle |
| | | 5. Report of Spies |
| | | 6. Forty Years in Wilderness |
| | | 7. Death and Burial of Moses |
| 4. Conquest of Canaan | { | 1. Joshua — Leader |
| | | 2. Passage thru Jordan |
| | | 3. Fall of Jericho |
| | | 4. Partial Conquest of Canaan |
| | | 5. Division Among Twelve Tribes |
| 5. Rule of Judges | { | 1. Period of Warfare |
| | | 2. Israel's Idolatry |
| | | 3. Oppression of Enemies |
| | | 4. Deliverance by Judges |
| | | 5. Samuel |

OLD TESTAMENT HISTORY

LESSON X

V. The Period of the Israelite Kingdom

This Period extends from Saul to the Babylonian Captivity. From 1098 B. C. to 588 B. C. It is divided into two periods:

1. THE UNITED KINGDOM
2. THE DIVIDED KINGDOM

1. The United Kingdom

The United Kingdom had three kings, Saul, David and Solomon, each reigning forty years.

1) *The reign of Saul.* Upon Israel's request for a king to judge them "like all the nations" (1 Sam. 8: 5), Samuel received from God the command to anoint Saul, of the tribe of Benjamin. Samuel remained active in Israel's affairs as the king's adviser and the nation's religious teacher. Saul was a valiant warrior and fought bravely for his people against their Philistine foes.

At the beginning of his reign his heart was right with God and his life was full of promise. But he became disobedient to the Lord's commands, was rejected by Him, and ended his days in gloom and despair. He took his own life on Mt. Gil-bō'a, during a battle with the Philistines (1 Sam. 31: 4).

2) *The reign of David.* The sweet singer of Israel, the greatest of Israel's kings, was anointed by Samuel during Saul's life time (1 Sam. 16: 13). He was a shepherd boy born in Bethlehem, of the tribe of Judah. At the death of Saul he became king over Judah (2 Sam. 2: 4). Seven years later he was made king over all Israel (2 Sam. 5: 3), and established his capital at Jerusalem. The remaining native races were subdued, and by successful wars he extended the kingdom of Israel to the Euphrates river. To form an adequate idea of the character of David the student should carefully consider the following events of his wonderful life and reign:

1. Encounter with Gō-lī'ath (1 Sam. 17: 40—51)
2. Friendship with Jōn'-a-than (1 Sam. 18: 1—4)
3. Treatment of Saul, who persecuted him

(1 Sam. 26)

4. Establishment of the capital at Jerusalem.
(2 Sam. 5: 9)
5. Bringing the Ark to Jerusalem. (2 Sam. 6: 1—15)
6. His grievous sin and sincere repentance (Ps. 51,
2 Sam. 11)
7. Ab'sa-lōm's rebellion (2 Sam. 15: 6—11)
8. Gathering material for the temple (1 Chr. 29: 2)
9. A writer of Psalms.

3. *The Reign of Solomon*

Solomon, the wisest of ancient kings, was crowned while his father, David, was still living (1 Kings 1: 39). During his reign the people of Israel enjoyed peace, and the kingdom of Israel reached the height of its power and glory. Among the interesting events of his reign was the visit of the Queen of Sheba, to "prove" Solomon's wisdom (1 Kings 10: 1—13). The most important event was the building of the temple on Mt. Mo-rī'ah (1 Kings 6).

Solomon began his reign in the fear and love of the Lord (1 Kings 3: 5—10), but his prosperity, his friendships with heathen kings, and his love for foreign women turned his heart away from Jehovah to strange gods. In consequence the people, too, turned again to idolatry. God's anger was aroused and punishment was pronounced on the house of Solomon (1 Kings 11: 9—13).

TEST QUESTIONS

1. What is the name and extent of the fifth period of Old Testament history?
2. Name the subdivisions of this period.
3. How did Israel become a kingdom?
4. Name the kings of the United Kingdom. How long did each reign?
5. What part did Samuel take in the affairs of the new kingdom?
6. Describe Saul's character at the beginning and at the close of his reign.
7. Where and how did Saul die?
8. Who was the second and greatest of Israel's kings?

9. Why is he called a warrior king?
10. Name some of the most important events of David's life.
11. What entitles him to the name of "sweet singer of Israel"?
12. Who was the third king of Israel?
13. What distinguished Solomon's reign?
14. Name an interesting event of his reign.
15. What was the most important event of his reign?
16. What was the cause of Solomon's turning away from Jehovah?
17. What was the effect of his sin?

LESSON OUTLINE

V. Period of the Israelite Kingdom. From Saul to Captivity.

I. United Kingdom	1. Saul	<ul style="list-style-type: none"> 1. Anointed by Samuel 2. Valiant Warrior 3. Disobedience 4. Rejection 5. Death
	2. David	<ul style="list-style-type: none"> 1. Born at Bethlehem 2. Anointed by Samuel 3. Encounter with Goliath 4. Persecuted by Saul 5. King over Judah 6. King over Israel 7. Extended Empire to Euphrates
	3. Solomon	<ul style="list-style-type: none"> 1. Israel at Peace 2. Building of Temple 3. Turning away from Jehovah 4. Punishment Pronounced

OLD TESTAMENT HISTORY

LESSON XI

V. The Period of the Israelite Kingdom (Concluded)

2. The Divided Kingdom

Solomon's sin and folly soon bore fruit. When Rehoboam, his son, became king the people asked him to lighten the heavy taxes which Solomon had laid upon them. He haughtily refused to grant their request. As a result ten tribes seceded from Rehoboam (1 Kings 12: 16, 17). Henceforth, the kingdom was divided into:

1. THE NORTHERN KINGDOM, OR THE KINGDOM OF ISRAEL
2. THE SOUTHERN KINGDOM, OR THE KINGDOM OF JUDAH

1. The Northern Kingdom, or Kingdom of Israel, consisted of ten tribes with Jeroboam as the first king. Its capital was first at Shechem, and then at Samaria.

1) To keep his people from going to Jerusalem to worship, Jeroboam made *two golden calves*, and set them up for worship, one at the far north, in Dan, the other at the south, in Bethel (1 Kings 12: 28, 29). This was Jeroboam's great sin; it continued to be the sin of the Northern Kingdom and was the cause of her final destruction.

2) *All of Israel's nineteen kings were wicked.* In Jē'hū one ray of light gleams forth in the darkness, but only for a short time, for Jehu, we read, "walked in the ways of Jeroboam" (2 Kings 10: 28, 29 and 31). Under A'hāb and Jēz'e-bēl, that most infamous queen, idolatry flourished (1 Kings 16: 30, 31).

3) *Elijah, Elisha, and other prophets* lifted up their voices to teach and warn, but Israel would not hear.

4) *The result of her sin was destruction.* In 721 B. C., Sargon, king of Assyria, overthrew Samaria and carried the ten tribes captive to Assyria (2 Kings 17: 6). They do not again appear in history.

2. The Southern Kingdom, or Kingdom of Judah, was composed of two tribes, Judah and Benjamin. Rehoboam was the first king, his capital being Jerusalem.

1) The Kingdom of Judah lasted one hundred and thirty years after the fall of Samaria. Seven of her twenty rulers did

that which was right in the sight of the Lord, among them, Jehōsh'a-phāt, Uz-zī'ah, Hē-ze-kī'ah and Jo-sī'ah. The others, however, were wicked and the people followed in their idolatrous ways.

2) Mighty prophets arose to plead and to warn in the power and name of Jehovah. Among them were Isaiah (Is. 1: 1), and Jeremiah (Jer. 1: 1—3). From time to time other nations were allowed to oppress the Kingdom of Judah, but, like the Northern Kingdom, it did not heed God's warning. (2 Chr. 36: 15, 16).

3) In Nēb'u-chad-nēz'zar the Southern Kingdom found its doom. Twice he came to Jerusalem with a large army, took the city and carried thousands captive to Babylon. Daniel was among the first to be taken away. Nēb'u-chad-nēz'zar came a third time, besieged Jerusalem in 588 B. C., destroyed the city burnt the temple, carried away its sacred vessels, and took Judah captive to Babylon. (2 Chr. 36: 17—20).

TEST QUESTIONS

1. Under whom was the Israelite kingdom divided?
2. What was the cause of the division?
3. What was the result of the division?
4. How many tribes composed the Northern Kingdom?
5. Who was their first king? What was the capital?
6. What was Jeroboam's great sin?
7. What was characteristic of all of Israel's kings?
8. Name two great prophets of the Northern Kingdom.
9. What was the fate of the Northern Kingdom?
10. How many tribes composed the Southern Kingdom?
11. What was the capital city?
12. How many years after the fall of Samaria did the Kingdom of Judah continue?
13. How many of Judah's rulers were righteous?
14. What caused the downfall of Judah?
15. Name two great prophets of the Southern Kingdom.
16. To what land were the Jews carried captive? When?
17. Who was among the first to be taken to Babylon?
18. What was the fate of Jerusalem and the temple?

LESSON OUTLINE

(CONCLUDED)

**V. Period of the Israelite Kingdom
From Rehoboam to Babylonian Captivity**

The Divided Kingdom	1. Northern Kingdom or Kingdom of Israel	{ <ol style="list-style-type: none"> 1. Ten Tribes 2. Samaria, Capital 3. Nineteen Idolatrous Kings 4. Prophets 5. Captive into Assyria
	2. Southern Kingdom or Kingdom of Judah	{ <ol style="list-style-type: none"> 1. Two Tribes 2. Jerusalem, Capital 3. Twenty Rulers 4. National Sin-Idolatry 5. Prophets 6. Captive to Babylon 7. Destruction of Jerusalem
Period of Israelite Kingdom	1. United Kingdom	{ <ol style="list-style-type: none"> 1. Saul 2. David 3. Solomon
	2. Divided Kingdom	{ <ol style="list-style-type: none"> 1. Kingdom of Israel 2. Kingdom of Judah

REVIEW QUESTIONS. OLD TESTAMENT HISTORY

1. Name the periods of Old Testament history.
2. With what event does each period begin and end?
3. Name the subdivisions of each period.
4. Name the important characters of the first period. The second period.
5. Name the important persons in the third period. The fourth period.
6. Name the kings of the United Kingdom.
7. How was the United Kingdom divided?
8. What was the fate of the Northern Kingdom? The Southern Kingdom?
9. Give the date of the fall of Samaria. Of the Babylonian captivity.

PART TWO

BETWEEN THE TESTAMENTS

LESSON I

The Period of Foreign Rule

The Period of Foreign Rule extends from the Babylonian Captivity to the Birth of Christ. From 588 B. C. to 5 B. C.

This period is divided into:

1. THE CHALDEAN RULE
2. THE PERSIAN RULE
3. THE GREEK RULE
4. THE MACCABEAN INDEPENDENCE
5. THE ROMAN RULE

1. The Chaldean Rule. The children of Judah were captive in Babylon. They were cured of their sin of idolatry and often longed and wept for their homes and their temple.

From Judah the Messiah was to come. God had not forgotten this promise; he would surely fulfill it even tho the Holy Land was laid waste and its people were captives in a strange land.

2. The Persian Rule. Cy'rūs, king of Persia, overthrew the Babylonian Empire.

1) He permitted the Jews to return to their land (Ezra 1: 1—3) 537 B. C., seventy years after the first captivity. Under the leadership of Zē-rūb'ba-bēl and Joshua, about fifty thousand returned to Jerusalem and built and dedicated a new temple (Ezra chapter 6).

2) Fifty years later Ezra, the scribe, with a second body of returning captives, came to Jerusalem and reformed the religious life of the people (Ezra 7: 6—8).

3) About thirteen years later, Nehemiah joined his countrymen in Jerusalem. His special work was the building of the walls of the city (Neh. 2: 11—17). Nehemiah and Ezra were united in their work as reformers.

3. The Greek Rule. In 331 B. C. Alexander the Great overthrew the Persian Empire and the Jews came under Greek rule. Alexander favored the Jews. After his death the Empire was divided among his generals who made themselves kings and carried on war with each other. Palestine then became subject to Egypt, but was finally brought under Syrian rule. An-ti'o-chus E-piph'a-nēs, king of Syria, attempted to abolish the Jewish religion. He defiled the temple at Jerusalem and commanded that Greek gods be worshipped thruout the land. Disobedience was punished by death.

4. The Maccabean Independence. The Măc'ca-bēēs, a family of Jewish patriots, brought deliverance. Măt'ta-thi'as, the father, with his five heroic sons, gathered about him an army of devout Jews and defied their Syrian oppressors. After many bloody battles, Judas Măc'ca-bē'us, a man of desperate courage and great faith in God, won the liberty of the Jewish people. He cleansed the temple and re-dedicated it to the worship of God. The Maccabeans ruled about one hundred and twenty years.

5. The Roman Rule. In order to make his position secure, one of these Maccabeans put himself under the protection of the Romans who soon became masters of Judea. Hěr'od the Great, an E'dom-ite, a descendant of Esau, was made king by the Romans in 40 B. C.

Near the close of Herod's reign, while Caesar Augustus was ruler of the Roman Empire, the "fulness of time" had come and the Promised Redeemer was born, 5 B. C. The Old Dispensation was at an end; in Christ Jesus a New Dispensation had come.

NOTE.

Dionysius Exiguus, a learned monk, who lived at Rome in the sixth century, was the first to date time from the birth of Christ. Unfortunately he made it four years too late, placing it in the year of Rome 754, when it actually took place 750. Therefore the birth of Christ falls in the year 5 B. C., the latter part of the last month, (December), four years before the Dionysian or Christian era began.

TEST QUESTIONS

1. What is the name and extent of the Period of Foreign Rule?
2. Name the subdivisions of this period.
3. What was the effect of the captivity on the religious life of the Jews?

4. Who permitted the Jews to return to Jerusalem?
5. Under whose leadership did the first body of captives return?
6. What work did they accomplish?
7. What was the mission of Ezra among the returned Jews?
8. What work did Nehemiah accomplish?
9. What was the cause of the Maccabean uprising?
10. What did the Maccabees accomplish?
11. During whose reign was Christ born?

LESSON OUTLINE

Period of Foreign Rule

From Babylonian Captivity to Birth of Christ

1. Chaldean Rule — In Captivity
2. Persian Rule
 - { 1. Return from Captivity
 - { 2. Zerubbabel — Temple
 - { 3. Ezra — Reformer
 - { 4. Nehemiah — Built Wall
3. Greek Rule
 - { 1. Temple Defiled
 - { 2. Jews Oppressed
4. Maccabean Independence
 - { 1. Liberty of Jews
 - { 2. Reconsecration of Temple
5. Roman Rule — Birth of Christ.

OLD TESTAMENT INSTITUTIONS

LESSON II

Our God is the God of the universe, omniscient, omnipresent. He can not be confined to one time or place. In John 4: 24, Christ says, "God is a spirit and they that worship Him must worship in spirit and truth."

Perfect communion with God was lost in the fall. But the Father desired to have men, sinful tho they were, commune with Him that they might be assured of His nearness and His love. To make it easier for His people to draw nigh unto Him He laid His divine approval upon certain institutions thru which they might worship Him and learn to know His will.

These institutions are:

I. THE ALTAR

II. THE TABERNACLE

III. THE TEMPLE

IV. THE SYNAGOG

I. The Altar

The altar was the earliest institution for worship. It was made of earth or unhewn stone. The first one mentioned in the Bible was erected by Noah, but its use is implied in Gen. 4: 3, 4. Altars were used for sacrificial purposes and to mark scenes of special blessings and events. The altar was a meeting place between God and man.

The Brazen Altar, or Altar of Burnt Offerings, was used for sacrificial purposes after the erection of the Tabernacle. With the institution of the priesthood, Jehovah gave detailed instructions concerning the manner and kinds of sacrifices to be made. Every detail had its special significance.

1. THE OFFERINGS.

There were animal or bloody offerings, and offerings of fruits, meal, etc., called bloodless offerings.

Following are the kinds of sacrifices that were made on the Brazen Altar:

1) *The Burnt Offering* consisted of an animal offering, the whole of which was burned on the altar. It *expressed entire consecration* to God. (Lev. 1: 2—9).

2) *The Sin Offering* was an animal offering. It was a confession of the worshiper's sinfulness (his condition as a sinner) and *expressed his reconciliation* with God. (Lev. 4: 1—12).

3) *The Trespass Offering* was an animal offering, tho a poor person might bring flour. It expressed *forgiveness for an actual sin* and was accompanied by a fine. (Lev. 5: 1—13).

4) *The Meat or Food Offering* consisted of vegetable food and expressed the simple idea of *thanksgiving* to God. (Lev. 2: 1—3).

5) *The Peace Offering* was both animal and vegetable. It expressed *fellowship* with God. (Lev. 7: 11—12).

2. THE PRIESTHOOD

The Priests ministered at the altar.

The priesthood was bestowed upon Aaron and his sons. It was hereditary and was restricted to Aaron's family.

The High Priest was the spiritual head of the nation and the people's representative before Jehovah. Aaron was the first high priest.

The Lē'vites were servants or assistants of the priests.

(Num. 18: 6).

TEST QUESTIONS

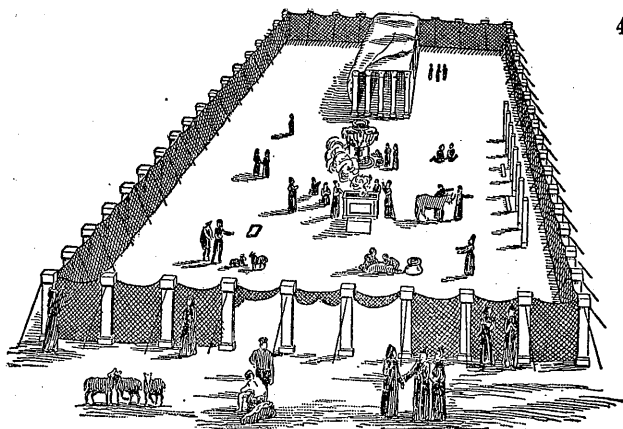
1. Name four institutions of worship in the Old Testament.
2. What was the significance of the altar?
3. Name the two general classes of offerings.
4. Name five special kinds of offerings.
5. What did the burnt offering express?
6. What was expressed by the sin offering?
7. What did the trespass offering express?
8. What was the meaning of the meat offering?
9. What was the meaning of the peace offering?
10. Who were the priests? The Levites?
11. Explain the meaning of the office of the High Priest.

LESSON OUTLINE

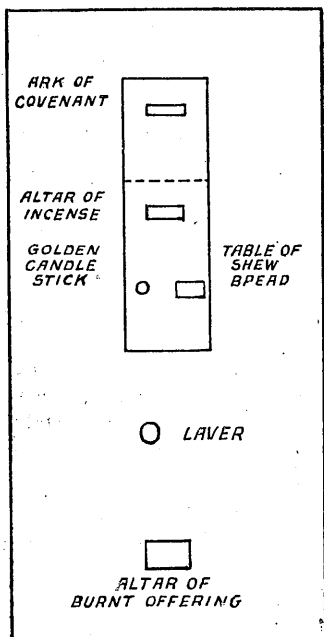
Old Testament Institutions

- I. The Altar II. The Tabernacle III. The Temple
IV. The Synagog

- | | | | | | | |
|----------------------|------------|---|---|--|---|----------------|
| I. The Altar | { | Material — Earth or Unhewn Stone | { | 1. Burnt — Consecration | | |
| | | Purpose — Meeting Place Between God and Man | | 2. Sin — Reconciliation | | |
| | { | 1. Offerings | { | 3. Trespass — Forgiveness for Actual Sin | | |
| | | | | 4. Meat — Thanksgiving | | |
| II. The Brazen Altar | | | | 5. Peace — Fellowship | | |
| | | | | 2. Priesthood | { | 1. High Priest |
| | | | | | | 2. Priests |
| | 3. Levites | | | | | |



The Tabernacle



Plan of the Tabernacle

OLD TESTAMENT INSTITUTIONS

LESSON III

II. The Tabernacle

The Tabernacle was a movable sanctuary erected by Moses in the wilderness at the command of God. It was so constructed that it might easily be taken apart and carried on the journey thru the wilderness.

1. ITS ARCHITECT. Jehovah was the architect of His own house. It was not only built at His command, but according to a divine plan shown to Moses on Mt. Sinai. The materials, furnishings, instruments, even the colors, pins and cords were planned by God (Ex. 25—27).

2. ITS PURPOSE

1) It was God's dwelling place among His people.

2) It was a "tent of meeting" where God met His people.

3) It was the place of worship for Israel for five hundred years, until Solomon built the temple.

4) It was a witness of better things to come in all its details of construction and worship. It prefigured Christ in His life, death and glory.

3. ITS POSITION IN CAMP. It was pitched in the center of the camp with the tents of the people round about. God thus dwelt in the very "midst of His people."

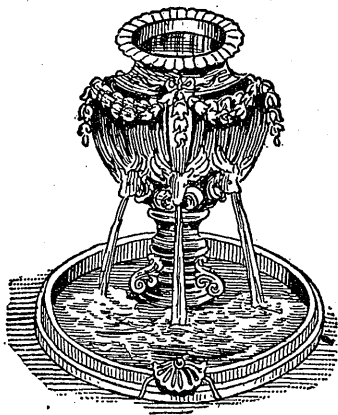
4. ITS MATERIALS. *Shittim wood*—"incorruptible" wood—gold, silver, brass, were used for the Tabernacle and its furnishings, besides fine linen and goat's hair for curtains, and ram's skins and strong leather for outer coverings. These were given by the people who offered a greater abundance than was needed (Ex. 36: 5).

5. THE COURT in which the Tabernacle stood was one hundred and fifty feet long and seventy-five feet wide and was open to the sky. It was enclosed by linen curtains. The only entrance was by a portal on the east hung with a curtain of fine linen.

Every Israelite had access to the court. In it stood the BRAZEN ALTAR and the BRAZEN LAVER. •

1) *The Brazen Altar, or Altar of Burnt Offering*, stood near the entrance of the court. It was made of wood covered with brass. It was hollow and was filled with earth or unhewn stone when set up for use. The offerings made upon this altar have already been considered. It typified Christ and His great sacrifice.

(Ex. 38: 1, 2).



The Brazen Laver

2) *The Laver* was made wholly of brass. It was filled with water in which the priests washed feet and hands before entering the tabernacle or sacrificing at the altar. It symbolized the holiness required of those who would draw near to God. (Ex. 40: 7).

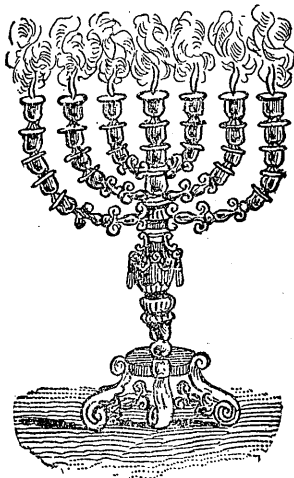
6. THE TABERNACLE proper was forty-five feet long by fifteen feet wide. It had three walls of wood overlaid with gold. Its roof consisted of fine linen protected by three heavier coverings. The front or east end was not boarded but was hung with a curtain. It was divided into the *Holy Place* and the *Holy of Holies*.

1) The *Holy Place* was thirty feet long and fifteen feet wide. The priests alone had access to the Holy Place.

In it were:

- a. *The Altar of Incense*
- b. *The Golden Candlestick*
- c. *The Table of Shewbread*

a. *The Altar of Incense* was of wood overlaid with gold. On it was burned the incense lighted by fire from the Brazen Altar. It was a symbol of prayer and adoration.



The Golden Candlestick

b. *The Golden Candlestick* was of pure gold. It had seven branches with lamps, three of which were kept constantly burning. It was a type of Christ as the light of the world and a symbol of the unceasing light sent forth into the world by God's people. (Ex. 25: 31—40).

c. *The Table of Shewbread* (shō'brēd) was of wood covered with gold. On it were displayed twelve loaves called "the Bread of the Presence". It symbolized communion with God and was a type of the Lord's Supper (Ex. 25: 23—30).

2) *The Holy of Holies* was in the form of a cube of fifteen feet. It was separated from the Holy Place by a beautiful veil. Into it the high-priest alone could enter but once a year, on the day of atonement. It contained:

The Ark of the Covenant which was the central feature of the Tabernacle. This was a chest made of wood, covered inside and outside with gold. It had a lid of solid gold called the "mercy seat." On this stood two cherubims of gold. The *She-kí'nah*—cloud of divine presence—was over the ark. (Ex. 25: 10—22). The ark contained the two tables of the Law, a pot of manna, Aaron's rod and the Book of the Law (Ex. 16: 32—34; Num. 17: 10; Deut. 31: 26; Deut. 10: 2; Heb. 9: 4).

TEST QUESTIONS

1. What was the Tabernacle? How was it constructed?
2. Who was the Architect of the Tabernacle? To whom did He give the pattern?
3. What was the four-fold purpose of the Tabernacle?
4. What was the significance of its position in the camp?
5. What materials were used in its construction?
6. Name the three parts of the Tabernacle.
7. Describe the court.
8. What did it contain?
9. What was the purpose of the brazen altar? What did it typify?
10. What was the purpose of the laver? What did it symbolize?
11. How large was the Tabernacle proper?
12. Name its two divisions.
13. Who had access to the Holy Place?
14. Give the furnishings of the Holy Place.
15. Of what was the altar of incense a symbol? The table of shewbread? The golden candlestick?
16. What was the shape and size of the Holy of Holies?
17. Who might enter the Holy of Holies?
18. What was in the Holy of Holies?
19. Describe the ark of the covenant.
20. What did it contain?

LESSON OUTLINE

The Tabernacle

1. Architect — Jehovah
2. Purpose {
 1. God's Dwelling Place among his People
 2. Meeting Place between God and Man
 3. Place of Public Worship
 4. Prefigured Christ
3. Position — Center of Camp
4. Materials {
 1. Shittim Wood
 2. Gold, Silver, Brass
 3. Linen
 4. Goat's Hair, Skins, Leather
5. Parts {
 1. Court {
 1. Brazen Altar
 2. Brazen Laver
 2. Holy Place {
 1. Altar of Incense
 2. Golden Candlestick
 3. Table of Shewbread
 3. Holy of Holies—

Ark of Covenant	{	<ol style="list-style-type: none"> 1. Mercy Seat 2. Contents 	{	<ol style="list-style-type: none"> 1. Two Tables [of Law] 2. Manna. 3. Aaron's Rod 4. Book of Law
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OLD TESTAMENT INSTITUTIONS

LESSON IV

III. The Temple

When the children of Israel ceased from their wanderings and warfare a movable sanctuary was no longer necessary and the Tabernacle gave way to the temple, a permanent structure.

1. *Solomon's Temple.* The first temple, material for which had been gathered by David, was built by Solomon on Mt. Moriah. It was built according to the plan of the tabernacle but on a larger and much grander scale. Erected 1000 B. C., it stood four hundred years and was destroyed by Nebuchadnezzar, 588 B. C. (1 Chron. 22; 1 Kings 5 and 6; 2 Chron. 36: 18, 19).

2. *Zerubbabel* built the second temple after the return from

captivity. Tho constructed on the same plan it lacked the magnificence of Solomon's temple.

3. *Herod the Great* in 20 B. C. enlarged and beautified Zerubabel's temple. White marble, cedar wood, gold, silver, brass were used in its construction. Gold was lavishly used within and without. It was a structure of great splendor and beauty. It was not completed until 65 A. D., and was destroyed by Titus, 70 A. D.

The departments of the temple were:

1. THE COURT OF THE GENTILES
2. THE SACRED ENCLOSURE
3. THE COURT OF WOMEN
4. THE COURT OF ISRAEL
5. THE COURT OF PRIESTS
6. THE TEMPLE BUILDING

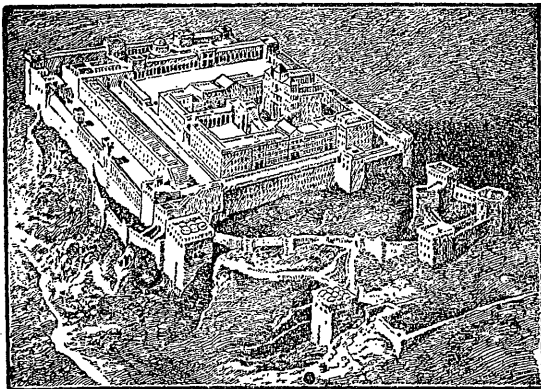
1. **The Court of the Gentiles** was a quadrangle about one thousand feet on each side. it was paved with marble and surrounded on all sides by porches. Gentiles were permitted to enter this court.

2. **The Sacred Enclosure, or Chel (Kēl)**, was a platform raised above the Court of the Gentiles, and separated from it by a wall. On this wall were inscriptions forbidding Gentiles to enter on pain of death.

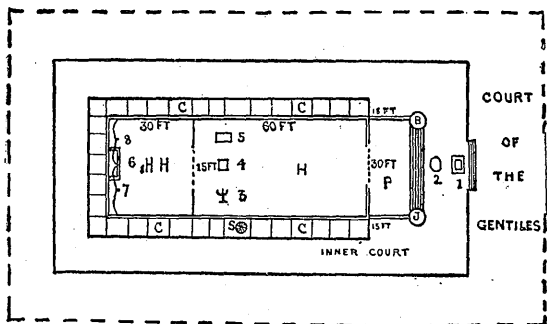
3. **The Court of Women** was several feet higher than the platform of the Sacred Enclosure, and in the form of a square. It was called the Court of Women because women were not allowed to go beyond it toward the temple building. It contained treasury chests (John 8: 20; Mark 12: 41, 42), storage rooms, and rooms for ceremonial purposes (Matt. 8: 4).

4. **The Court of Israel** was ten feet above the Court of Women. Into it any male Israelite might enter and obtain a full view of the sacrificial ceremonies.

5. **The Court of Priests** was within the Court of Israel and raised several feet above it. It was the court for the priests; other Israelites were admitted only when their presence was demanded at the sacrifice. In this court stood the ALTAR, the LAVER and the TEMPLE BUILDING.



From a Model of Solomon's Temple, restored after Baurat Schick in Jerusalem,



Plan of Solomon's Temple,

- P. Porch.
 H. Holy Place.
 HH. Holy of Holies.
 B&J. The Pillars, Boar, and
 Jachin.
 CCCC. Chambers.
 S. Spiral Staircase.

1. Altar of Burnt Offerings.
 2. The Brazen Sea.
 3. Golden Candlestick.
 4. Altar of Incense.
 5. Table of Shewbread.
 6. Ark of the Covenant.
 7 & 8. Cherubim.

6. The Temple Building consisted of a porch, chambers for priests, the HOLY PLACE and the HOLY OF HOLIES.

1. THE HOLY PLACE was sixty feet long and thirty feet wide. Entrance to it was by vast doors covered with plates of gold. In it stood the ALTAR OF INCENSE, the TABLE and the CANDLESTICK.

2. THE HOLY OF HOLIES was in the form of a cube of thirty feet. It was separated from the Holy Place by gates plated with gold, and a thick veil of Babylonian tapestry in blue, scarlet and purple.

IV. The Synagog.

The Syn'a-gōg, called *Schule*, school, in Luther's translation, was a place where the Jews met for prayer and for the study of the Law. The name frequently occurs in the New Testament. The Saviour taught and wrought many miracles in the synagog. Later the apostles used them as starting points from which to spread the gospel.

The Synagog is supposed to have originated during the captivity, altho as early as Elisha's time, when idolatry reigned in Israel, God's loyal people were wont to assemble for Jehovah worship.

During their captivity, the Jews, deprived of the temple and its sacrifices, came together for worship and fellowship. These meetings developed into the Synagog, which became a *means of preserving the national life of the Jews as well as their faith in Jehovah.*

There were synagog in all parts of the world, wherever Jews dwelt.

TEST QUESTIONS

1. Where and by whom was the first temple built?
2. According to what plan was it built ?
3. When was it built and how long did it stand?
4. When and by whom was the second temple built? How did it compare with the first?
5. Who enlarged and beautified Zerubbabel's temple?
6. Name the six departments of the temple.
7. Describe the Court of the Gentiles. Why was it so named?
8. What was the Chel or Sacred Enclosure?

9. Why was the Court of Women so named?
10. Who might enter the Court of Israel.
11. Who might enter the Court of Priests?
12. What was in the Court of Priests?
13. Of what did the Temple Building consist?
14. Give the furnishings of the Holy Place.
15. What did the Holy of Holies contain?
16. What was the Synagog?
17. When is it supposed to have originated?
18. Of what importance was the Synagog to the national and religious life of the Jews?

LESSON OUTLINE

The Temple

- I. Solomon's Temple — Built 1000 B. C., Destroyed 588 B. C.
 - II. Zerubbabel's Temple — Built after Return from Captivity
 - III. Herod's Temple— { Second Temple Enlarged
Completed 65 A. D., Destroyed 70 A. D.
- | | | | | |
|------------------|---|-----------------------------|---|---|
| Depart-
ments | { | 1. Court of Gentiles | { | Altar of Burnt Offering |
| | | 2. Chel or Sacred Enclosure | | Laver. |
| | | 3. Court of Women | | |
| | | 4. Court of Israel | | |
| | | 5. Court of Priests | | |
| | | 6. Temple Building | { | 1 Holy Place { Altar of Incense
Golden Candlestick
Table of Shewbread |
| | 2. Holy of Holies — Contained
Block of Marble instead of Ark | | | |
-
- | | | |
|-------------|---|---|
| The Synagog | { | 1. Origin — Captivity |
| | | 2. Purpose — Study of Law. Prayer |
| | | 3. Starting Points for Spread of Gospel |
| | | 4. Numerous |

OLD TESTAMENT INSTITUTIONS

LESSON V

Holy Festivals and Seasons

The annual national feasts had a marked influence on the religious, social, political and commercial life of the Jewish people. Like other Bible institutions, the sacred festivals and seasons were prophecies of good things to come and prefigured the history of redemption. There were six annual feasts and one annual fast day in the Jewish year.

I. Three Great Feasts

1. *The Passover* was celebrated in the spring, and commemorated the exodus of the children of Israel from Egypt (Ex. 12: 1—42). It was observed by the eating of the paschal lamb and unleavened bread. It was a prophecy of Christ, the Paschal Lamb slain for our redemption (Luke 22 chapter).

2. *Pentecost* or *Feast of Weeks* was a harvest festival celebrated fifty days after the Passover. It lasted one day and was observed by bringing sacrifices and offerings of "first fruits." (Lev. 23: 15—21). The Christian's Pentecost, occurring fifty days after the resurrection of Jesus, commemorates the outpouring of the Holy Spirit (Acts 2: 1).

3. *The Feast of the Tabernacles*, also a harvest festival, occurred in the fall and lasted seven days. The people dwelt in tents and booths to commemorate the life in the wilderness. It was the most joyous of Jewish festivals (Lev. 23: 33—43).

II. Three Lesser Feasts

1. *The Feast of Trumpets* was a new year festival celebrated thruout the land. Its chief peculiarity was the continued blowing of trumpets from morning till evening (Lev. 23: 24).

2. *The Feast of Dedication* or *Feast of Lights* was held in winter. It commemorated the reconsecration of the temple by Judas Maccabeus after its defilement by the Syrian king, Antī'ochus E-pīph'a-nēs, who had sacrificed swine upon its altar.

3. *The Feast of Pū'rim*, in the early spring, commemorated Queen Esther's deliverance of the Jews from the wicked plots of Hā'man (Esth. 9: 20—28).

III. The Fast Day

The Day of Atonement was the only fast required by the law and was the most impressive day in the Jewish calendar. This was the one day of the year on which the high priest entered the Holy of Holies and made atonement for the sins of the whole nation. On this day the high priest was clad in the simple linen robe of the common priest and performed alone all the duties pertaining to the sacrifices and the sanctuary. The people spent the day in fasting and prayer.

It was a symbol of Christ's atonement for the sins of the world.

IV. Sacred Seasons

1. *The Weekly Sabbath*, or day of rest, occurred every seventh day (Gen. 2: 3; Ex. 20: 8).

2. *The Sabbatical Year*, or year of rest, occurred every seventh year. It was a Sabbath of rest unto the land and the ground was left untilled (Lev. 25: 2—7).

3. *The Year of Jubilee*, the great year, occurred every fiftieth year. The land rested, debtors were freed, slaves liberated, and general restoration of property to original owners took place. (Lev. 25: 8—12).

TEST QUESTIONS

1. What place did the annual feasts occupy in the life of the Jewish people?
2. Name the three great feasts.
3. When was the Passover celebrated and what did it commemorate?
4. Of what was it a prophecy?
5. When was the Feast of Pentecost celebrated? What does the Christian's Pentecost commemorate?
6. How was the Feast of Tabernacles celebrated, and what did it commemorate?
7. Name the three lesser feasts.
8. What was the Feast of Trumpets?

9. What did the Feast of Dedication commemorate? The Feast of Purim?
10. What was the only fast day required by law?
11. What was the most important event of the Day of Atonement?
12. Name three other sacred times.
13. What was the Sabbatical Year? How was it observed?
14. What was the Year of Jubilee? How was it observed?

LESSON OUTLINE

I. Three Great Feasts	{	1. Passover	{	1. In Spring
			2. Exodus from Egypt	
			3. Type of Christ Slain for our Sins	
	{	2. Pentecost	{	1. Fifty days after Passover
			2. Harvest Festival	
			3. Christian's Pentecost	
	{	3. Tabernacles	{	1. In Fall [ness
			2. Commemorated life in Wilder-	
			3. People dwelt in Tents and Booths	
II. Three Lesser Feasts	{	1. Trumpets	{	1. New Year Festival
			2. Blowing of Trumpets	
		2. Dedication	{	1. Reconsecration of Temple
			2. Lights	
		3. Purim — Queen Esther's Deliverance of Jews		
III. Fast Day — Day of Atonement	{	1. High Priest Entered Holy of Holies		
		2. Atonement for Sins of People		
		3. Type of Christ's Atonement for our Sins		
IV. Sacred Seasons	{	1. Weekly Sabbath — Every Seventh Day		
		2. Sabbatical Year	{	1. Every Seventh Year
			2. Land Rested	
			1. Every Fiftieth Year	
			2. Land Rested	
		3. Year of Jubilee	{	3. Debtors were Freed
			4. Slaves were Liberated	
			5. General Restoration of Property	

General Outline

I Altar	{ Material Purpose	The Brazen Altar	{ 1. Offerings	{ 1. Burnt 2. Sin 3. Tresspass 4. Meat 5. Peace
				{ High Priest Priests Levites—Assists
II Taber- nacle	{ 1. Architect 2. Purpose 3. Position 4. Materials 5. ———Parts	{ 1. Court	{ 1. Brazen Altar 2. Laver	
				{ 1. Altar of Incense 2. Candlestick 3. Table of Shewbread
III Temple	{ 1. Builders	{ 1. Solomon 2. Zerubbabel 3. Herod	{ 1. Court of Gentiles 2. Sacred Enclosure 3. Court of Women 4. Court of Israel 5. Court of Priests	
				{ 1. Holy Place 2. Holy of Holies
IV Synagog	{ 1. Builders	{ 1. Solomon 2. Zerubbabel 3. Herod	{ 1. Court of Gentiles 2. Sacred Enclosure 3. Court of Women 4. Court of Israel 5. Court of Priests	
				{ 1. Holy Place 2. Holy of Holies
V. Festivals and Seasons	{ 1. Three Great Feasts	{ 1. Passover 2. Pentecost 3. Tabernacle	{ 1. Trumpets 2. Dedication 3. Purim	
				{ 1. Weekly Sabbath 2. Sabbatical Year 3. Year of Jubilee

THE GEOGRAPHY OF THE HOLY LAND

LESSON VI

Palestine—The Holy Land

I. Importance

Pāl'es-tine, the "cradle of revelation," was the earthly home of our Lord and the land of God's chosen people. Separated by mountains and deserts from the surrounding nations, with the Mediterranean or Great Sea on the west, no better home could have been chosen by God for the people who were to be a peculiar race, a separate nation. Shut in tho it was, its central position made it the gateway to three great continents, Europe, Asia and Africa. Thus other peoples came in touch with the Jew and his religion. Palestine was therefore the center from which the "leavening" of the nations went forth—the gradual preparation of the world thru the centuries for the advent and spread of Christianity.

II. Names

1. *Cā'naan*—its earliest name, meaning lowland.
2. *Is'ra-ēl*—after the conquest by Joshua.
3. *Ju-dē'a*—after the Babylonian captivity.
4. *Pāl'es-tine*—since the time of Christ. Palestine is a form of the word, *Phi-līs'tine*, the name of a powerful heathen race of early Canaan.

III. Extent

Palestine extends from the Mediterranean Sea on the west to the Arabian desert on the east, from the Lebanon mountains on the north to the desert of Judea on the south.

IV. Size

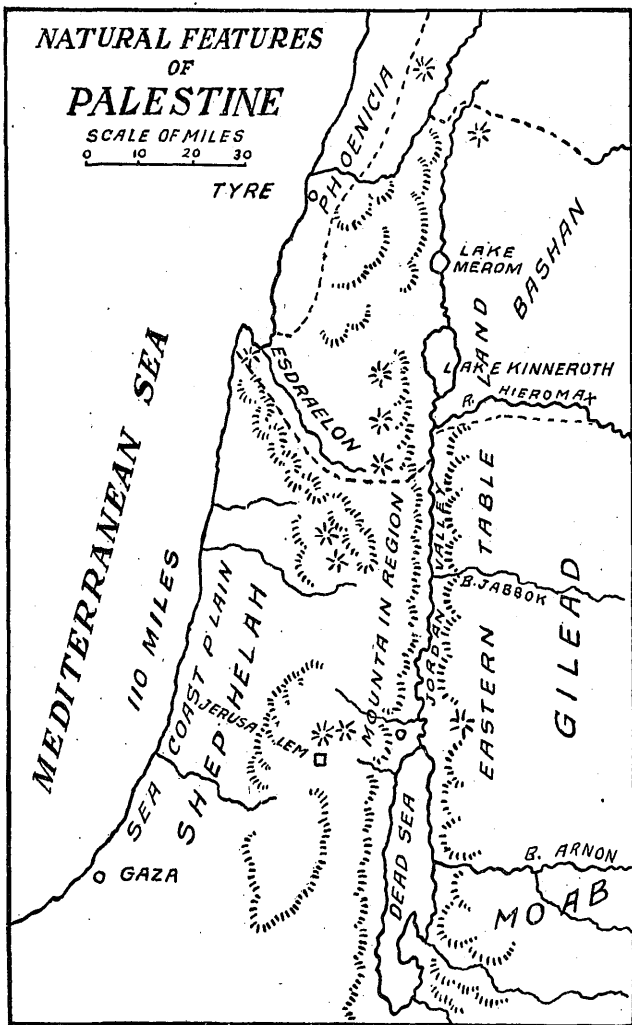
It is about one hundred and fifty miles long with an average width of fifty miles.

The whole country has an area of 12,000 square miles, and is about the size of the state of New Hampshire. Western Palestine, between the Mediterranean and the Jordan, covers about 6,000 square miles.

V. Physical Features

Its surface is *mountainous*, but it has many *fertile plains*.

There are *Five Natural Divisions*:



1. The narrow *Coast Plain* along the Mediterranean Sea.
2. The *Shěph'e-lah*, or foot hills, a range of low hills rising into the mountain region.
3. The *Mountain Region*, with mountains from two to four thousand feet high.
4. The *Jordan* and *Dead Sea Valley*, a deep ravine, sinking to a depth of twelve hundred feet below the sea level.
5. The *Eastern Tableland*, extending east of the Jordan river to the Arabian desert.

VI. Provinces

There were five provinces in New Testament times, three on the west and two on the east of the Jordan.

West of the Jordan were:

Gāl'i-lēē on the north
Sa-mā'ri-a in the center
Ju-dē'a on the south

East of the Jordan were:

Bā'shan, known as the Tetrarchy of Philip,
on the north
Pe-rē'a on the south.

VII. Climate and Vegetation

There is a great variety of climate. In a few days' journey across the country from west to east, the traveler passes from the mild climate of the Mediterranean coast to the colder climate of the mountains and then to the tropical climate of the Jordan valley. In the words of an Arabian poet,

"The Winter is upon its head,
The Spring is upon its shoulders,
The Autumn is in its bosom
And at its feet slumbers the Summer."

Vegetation is equally varied. Among its products are wheat, potatoes, apples, rice, olives, dates, oranges, cotton.

VIII. People

The Children of Israel are variously called Hebrews, Jews, Israelites, Sēm'ites, and are, as we have seen, the descendants of Shem, or Sem, the son of Noah. Palestine now contains a mixed population of Turks, Arabs and Jews.

TEST QUESTIONS

1. Of what importance is the land of Palestine?
2. How did Palestine serve to keep Israel a separate nation?
3. Of what importance was it to the great nations around it?
4. How did this help the spread of Christianity?
5. By what names has the land been known?
6. What is the extent of Palestine?
7. Give its length, breadth, and area.
8. Describe its surface.
9. Name its five natural divisions.
10. Name and locate its provinces in New Testament times.
11. What characterizes the climate and vegetation of Palestine?
12. Name some of its products.
13. By what names are the chosen people known?

LESSON OUTLINE

Palestine, The Holy Land.

- | | |
|--|--|
| I. Importance | { 1. Cradle of Revelation
2. Land of Chosen People
3. Home of Jesus |
| II. Names | { 1. Canaan — Earliest Name
2. Israel — After Conquest
3. Judea — After Captivity
4. Palestine — Since Time of Christ |
| III. Extent | { Mediterranean Sea to Arabian Desert
Lebanon Mts. to Desert on South |
| IV. Size | { 150 by 50 Miles
Area 12,000 Square Miles
Western Palestine, 6000 Square Miles |
| V. Physical Features | { 1. Coast Plain
2. Shephelah
3. Mountain Region
4. Jordan Valley
5. Eastern Tableland |
| VI. Provinces | { 1. Galilee 4. Bashan
2. Samaria 5. Perea
3. Judea |
| VII. Climate and
Vegetation | { Varied |
| VIII. People. — Called Hebrews, Jews, etc. | |

THE GEOGRAPHY OF THE HOLY LAND

LESSON VII

Palestine—The Holy Land (Concluded)

IX. Waters

Palestine has no navigable rivers or good harbors.

1. The *Jordan*, its principal river, rises in Mt. Hermon, flows south thru Lakes Mē'rōm and Galilee, frequently changing its course, and empties into the Dead Sea. Jordan means "the descender."

2. *Lake Merom*, in northern Galilee.

3. *Sea of Galilee*, a beautiful, pear-shaped lake about thirteen miles long and eight miles wide. Its other names were *Sea of Tī-bē'ri-as*, *Lake Gēn-nēs'a-rēt*, *Sea of Chīn'ne-reth* (John 6: 1, Luke 5: 1, Josh. 13: 27).

4. *Dead Sea*, at the southern boundary of Palestine. It is thirteen hundred feet below the sea level, and has no outlet. It was also known as the *Sea of the Plain*, *Salt Sea*, *the Eastern Sea*. Today it is known among Ar'abs as the *Sea of Lot*.

5. The *Mediterranean Sea*, forming the western boundary of Palestine.

X. Mountains

1. *Mount Her'mon*, the mount of transfiguration, is in the extreme north near the source of the Jordan.

2. *Mount Tā'bor*, near Nazareth in Galilee, was the scene of Deborah's victory (Judges 4: 14).

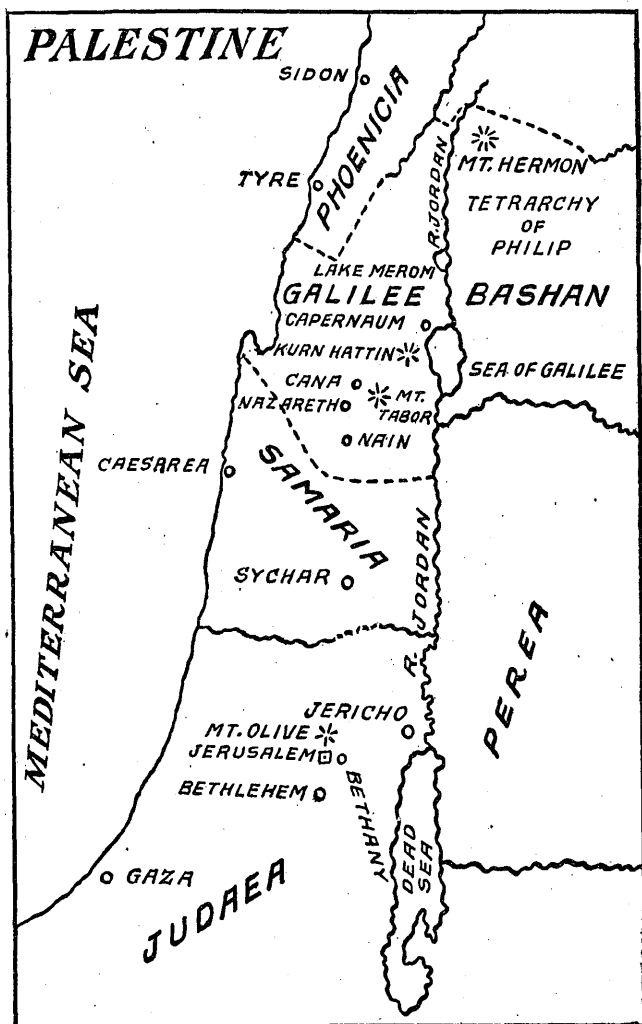
3. *Kurn Hā'ttin*, supposed to be the scene of the Sermon on the Mount, is near the Sea of Galilee.

4. *Mount of Olives*, or *Mount Olivet*, east of Jerusalem, is the mountain from which Jesus ascended.

XI. Cities

1. *Nāz'a-rēth*, in Galilee, is seventy miles north of Jerusalem. It was the home of Jesus until His thirtieth year. (Matt. 2: 23).

2. *Ca-per'na-ūm*, the home of Jesus after His rejection at



Palestine in the Time of Christ

Nazareth and during His Galilean ministry, is near the head of the Sea of Galilee (Luke 4: 31).

3. *Cā'na*, where Jesus performed His first miracle, is in Galilee, near Nazareth. (John 2: 1).

4. *Nā'in*, where Jesus raised the widow's son, is in Galilee, south of Nazareth. (Luke 7: 11—15).

5. *Sy'chār* in Samaria was the scene of the meeting of Jesus with the woman at the well. (John 4: 5).

6. *Caes'arē'a*, the Roman capital, where Paul was imprisoned, is south of Mt. Carmel (Acts 25: 4).

7. *Jēr'i-cho*, the City of Palms, is in Judea near the head of the Dead Sea. Here Jesus met Zac-chae'us (Luke 19: 1—10). The fall of Jericho many years before, gave the children of Israel entrance into Canaan (Joshua 6: 1—20).

8. *Je-ru'sa-lem*, in Judea, where the temple stood, was the religious capital (2 Sam. 5: 5; 2 Chron. 3: 1).

9. *Bēth'le-hēm*, the birthplace of David and of Christ, is six miles south of Jerusalem. (1 Sam. 17: 12; Matt. 2: 1).

10. *Bēth'any* was two miles east of Jerusalem, at the foot of the Mount of Olives. Here was the home of Mary, Martha and Lazarus, where Jesus spent part of His time during the Passion Week (John 11: 1; John 12: 1; Matt. 21: 17).

11. *Gā'za* was an important Phi-lis'tine city in the extreme south. (Judges 16: 21; Acts 8: 26).

12. *Tyre* and *Si'dōn* were important seaports of Phenicia. (Josh. 19: 29; Matt. 15: 21).

TEST QUESTIONS

1. What is said of the rivers and harbors of Palestine?
2. Name and describe its principal river.
3. Name two lakes of Palestine. By what other names was the Sea of Galilee known?
4. What sea is at the southern boundary of Palestine?
5. What sea forms its western boundary?
6. Name four of its mountains. For what is each noted?
7. Where is Nazareth? Of what interest is it?

8. Where is Capernaum located?
9. For what is Cana noted?
10. What miracle was performed at Nain?
11. What event is connected with Sychar?
12. Where is Caesarea located?
13. Where is Jericho located?
14. What was the religious capital of Judea?
15. For what is Bethlehem noted?
16. Where was Gaza?
17. Name two important sea-ports of Phenicia.

LESSON OUTLINE

Palestine, The Holy Land (Concluded)

- | | | | | | | | | | | | | | | | | | | | | | | | | |
|--------------------------------------|---------------|--|-------------|--------------|--------------|---------|---------|-------------------|--|--------------------------------------|--|-------------------------------|--|--------------------|--|------------------------------------|--|------------------------------------|--|------------------------|--|----------|---------------|-----------|
| IX. Waters | { | 1. Jordan River
2. Lake Merom—in Galilee
3. Sea of Galilee—in Galilee
4. Dead Sea—South
5. Mediterranean Sea—West | | | | | | | | | | | | | | | | | | | | | | |
| X. Mountains | { | 1. Hermon—North
2. Tabor—Near Nazareth
3. Kurn Hattin—Near Sea of Galilee
4. Olives—Near Bethany | | | | | | | | | | | | | | | | | | | | | | |
| XI. Cities | { | <table border="0" style="margin-left: 20px;"> <tr> <td>1. Nazareth</td> <td rowspan="4" style="vertical-align: middle;">} In Galilee</td> </tr> <tr> <td>2. Capernaum</td> </tr> <tr> <td>3. Cana</td> </tr> <tr> <td>4. Nain</td> </tr> <tr> <td>5. Sychar—Samaria</td> <td></td> </tr> <tr> <td>6. Caesarea — South of
Mt. Carmel</td> <td></td> </tr> <tr> <td>7. Jericho — Near Dead
Sea</td> <td></td> </tr> <tr> <td>8. Jerusalem—Judea</td> <td></td> </tr> <tr> <td>9. Bethlehem—South of
Jerusalem</td> <td></td> </tr> <tr> <td>10. Bethany—East of Je-
rusalem</td> <td></td> </tr> <tr> <td>11. Gaza—Extreme South</td> <td></td> </tr> <tr> <td>12. Tyre</td> <td rowspan="2" style="vertical-align: middle;">} In Phenicia</td> </tr> <tr> <td>13. Sidon</td> </tr> </table> | 1. Nazareth | } In Galilee | 2. Capernaum | 3. Cana | 4. Nain | 5. Sychar—Samaria | | 6. Caesarea — South of
Mt. Carmel | | 7. Jericho — Near Dead
Sea | | 8. Jerusalem—Judea | | 9. Bethlehem—South of
Jerusalem | | 10. Bethany—East of Je-
rusalem | | 11. Gaza—Extreme South | | 12. Tyre | } In Phenicia | 13. Sidon |
| 1. Nazareth | } In Galilee | | | | | | | | | | | | | | | | | | | | | | | |
| 2. Capernaum | | | | | | | | | | | | | | | | | | | | | | | | |
| 3. Cana | | | | | | | | | | | | | | | | | | | | | | | | |
| 4. Nain | | | | | | | | | | | | | | | | | | | | | | | | |
| 5. Sychar—Samaria | | | | | | | | | | | | | | | | | | | | | | | | |
| 6. Caesarea — South of
Mt. Carmel | | | | | | | | | | | | | | | | | | | | | | | | |
| 7. Jericho — Near Dead
Sea | | | | | | | | | | | | | | | | | | | | | | | | |
| 8. Jerusalem—Judea | | | | | | | | | | | | | | | | | | | | | | | | |
| 9. Bethlehem—South of
Jerusalem | | | | | | | | | | | | | | | | | | | | | | | | |
| 10. Bethany—East of Je-
rusalem | | | | | | | | | | | | | | | | | | | | | | | | |
| 11. Gaza—Extreme South | | | | | | | | | | | | | | | | | | | | | | | | |
| 12. Tyre | } In Phenicia | | | | | | | | | | | | | | | | | | | | | | | |
| 13. Sidon | | | | | | | | | | | | | | | | | | | | | | | | |

THE GEOGRAPHY OF THE HOLY LAND

LESSON VIII

I. Importance **Jerusalem—The Holy City**

Jerusalem was the most important city of Palestine, and in religious influence, the most important city of the world. It was the religious and political capital of the Jews. To them it was the Holy City because the temple was located there. As the scene of much of Christ's activity, of His suffering and death, it is a hallowed spot to all Christians.

II. Names

Its earliest name was *Sā'lēm*, mentioned in the Bible in connection with the meeting of Abraham and Mēl-chīz'e-dēk (Gen. 14: 18).

It is next referred to as *Jē-ru'sa-lēm*. (Judges 19: 10).

During the time of the Judges it was called *Jē'būs* or *Jē'bus-i*. (Judges 19: 10, 11).

After the city was taken by David, its older name, *Jerusalem*, was restored to it (2 Sam. 5: 5, 6).

III. Site

Jerusalem was a mountain city built upon mountains and surrounded by valleys and mountains.

1. *Mount Zi'on* was the largest of the five hills upon which the city was built.

2. *Mount Mo-ri'ah* was the site of the temple.

3. East of the city was the *Mount of Olives*.

4. *Gōl'gō-tha*, the scene of the crucifixion, was outside of the city. It has not been definitely located.

There were three valleys:

1. *The Kē'dron Valley*, or *Valley of Je-hōsh'a-phāt*, on the east (John 18: 1).

2. *The Hīn-nom Valley* on the west and south, and joining the Kedron (Josh. 15: 8).

3. *The Ty''ro-pē'an* or *Cheesemaker's Valley* running thru the heart of the city from north to south.

IV. Buildings

Its most important buildings were the *Temple*, the *Tower of An-tō'ni-a*, connected with the temple by an underground passage (Acts 21: 34, 35), and *Herod's Palace*.

Jerusalem attained great splendor under King Solomon and again under Herod the Great. It was twice completely destroyed, first by Nebuchadnezzar, when the Jews were carried into captivity to Babylon (2 Chron. 36: 19—21), and again by the Roman general Ti'tus, 70 A. D.

TEST QUESTIONS

1. In what respect was Jerusalem the most important city of the world?
2. Of what importance was Jerusalem to the Jews?
3. Why is it a Holy City to Christians?
4. By what three names has it been known?
5. Why is Jerusalem called a mountain city?
6. What was the name of the largest of the hills upon which it was built?
7. On what mountain was the temple built?
8. Name two other mountains of interest.
9. Name and locate three valleys of Jerusalem.
10. Name its most important buildings.
11. When did Jerusalem attain its greatest splendor?
12. How many times was it completely destroyed? When and by whom?

LESSON OUTLINE

Jerusalem, The Holy City

- | | | |
|-----------------|---|--------------------------------|
| I. Importance | { | 1. Religious Influence |
| | | 2. Capital of Jews |
| | | 3. Temple |
| | | 4. Scene of Christ's Activity |
| II. Names | { | 1. Salem |
| | | 2. Jebus |
| | | 3. Jerusalem |
| III. Mountains | { | 1. Zion |
| | | 2. Moriah—Temple Mount |
| | | 3. Olives—Ascension Mount |
| | | 4. Golgotha—Crucifixion Mount |
| IV. Valleys | { | 1. Kedron—East |
| | | 2. Tyropean—Thru the City |
| | | 3. Hinnom—West and South |
| V. Buildings | { | 1. Temple |
| | | 2. Tower of Antonia |
| | | 3. Herod's Palace |
| VI. Destruction | { | 1. By Nebuchadnezzar 588 B. C. |
| | | 2. By Titus 70 A. D. |

PART THREE

NEW TESTAMENT HISTORY

LESSON I

1. Preparation of the World for the Coming of Christ. Four hundred years elapsed between Malachi and Matthew. Great changes had taken place not only among the Jews but in the whole world. 1) After many years of bloody wars, peace reigned thruout the world. 2) The Romans had united all lands under one rule and had built great high-ways for commerce and travel. 3) The Greek language was the common tongue. 4) The heathen religions had largely lost their power, and in many hearts there was a longing for a Redeemer. The world was prepared for the advent of the King, and the promises made to the chosen people were now to find fulfillment in the Christ.

2. Condition of the Jews at the Birth of Christ. 1) Pāl'ēstīne was subject to Rome. Herod the Great, regarded by the Jews as a usurper, sat on the throne of David. 2) The exile had forever cured the Jews of their sin of idolatry and they jealously guarded their faith in Jehovah. But their religion had sunk into a keeping of man-made laws and ceremonies. 3) The people were divided into sects. The upper classes were vain and domineering, the religious teachers insincere, the masses neglected and misled by false teachings. 4) The whole nation longed for the Messiah who was expected to deliver it from the Roman yoke and to establish an earthly kingdom. Only a few caught a vision of the Messiah as the Saviour from sin.

NEW TESTAMENT HISTORY

New Testament history may be divided into the following periods:

- I. THE PERIOD OF FINAL PREPARATION
- II. THE LIFE OF CHRIST
- III. THE CHURCH IN JERUSALEM
- IV. THE CHURCH OUTSIDE OF JERUSALEM
- V. THE LIFE OF PAUL

I. The Period of Final Preparation

This might be called the period of annunciations or final promises. Its principal events are:

1. *Annunciation to Zäch-a-rī'as*
2. *Annunciation to Mary*
3. *Birth of John the Băp'tist*

1. Annunciation to Zacharias. Zacharias, an aged priest, was on duty in the temple at Jerusalem when an angel appeared unto him with the announcement that he and his wife, Eliz'a-bēth, should be made happy by the birth of a son. This son was to be called John. In him the prophecy of Malachi 3:1 was to find fulfillment. Zacharias doubting and asking for a sign, was stricken with dumbness (Luke 1: 5—22).

2. Annunciation to Mary. Six months later the same angel announced to Mary, a virgin of Nazareth, that she should bear a son whose name should be Jesus, and who would be called the Son of God. Mary marveled but did not doubt the truth of the angel's message. Later, visiting her cousin Elizabeth, wife of Zacharias, the exultation of her soul found expression in the Măg-nî'i-căt, a song of praise and glory to God. Luke 1: 26—56.

3. Birth of John the Baptist. According to the angel's promise, a son was born to Zacharias and Elizabeth. Speech was restored to the father when in obedience to the angel's command he named the child John. Filled with the Holy Spirit Zacharias gave vent to his joy in the Běn'e-dic'tūs (Luke 1: 64—79).

John's home was in the hill country of Judea, probably near Hē'bron. Here in the solitude of the desert most of his years were spent in preparation for his great work as the *forerunner*. He was a Năz'a-rite from birth (See Luke 1: 15 and Num. 6). He led an exceedingly simple life and was clad in a hair cloak and leather girdle such as the prophets of old wore; his food consisted of locusts and wild honey (Matt. 3: 1—4).

TEST QUESTIONS

1. In what way was the world prepared for the coming of Christ?
2. Who were the rulers of Palestine at this time?
3. What was the religious condition of the Jews?
4. What was their social condition?
5. What did the Jewish nation expect the Messiah to do?
6. Into how many periods may New Testament history be divided?
7. What is the name of the first period?
8. What are the principal events of the Period of Final Preparation?
9. Where was John the Baptist's home?
10. Give several interesting facts concerning the life of John.

LESSON OUTLINE

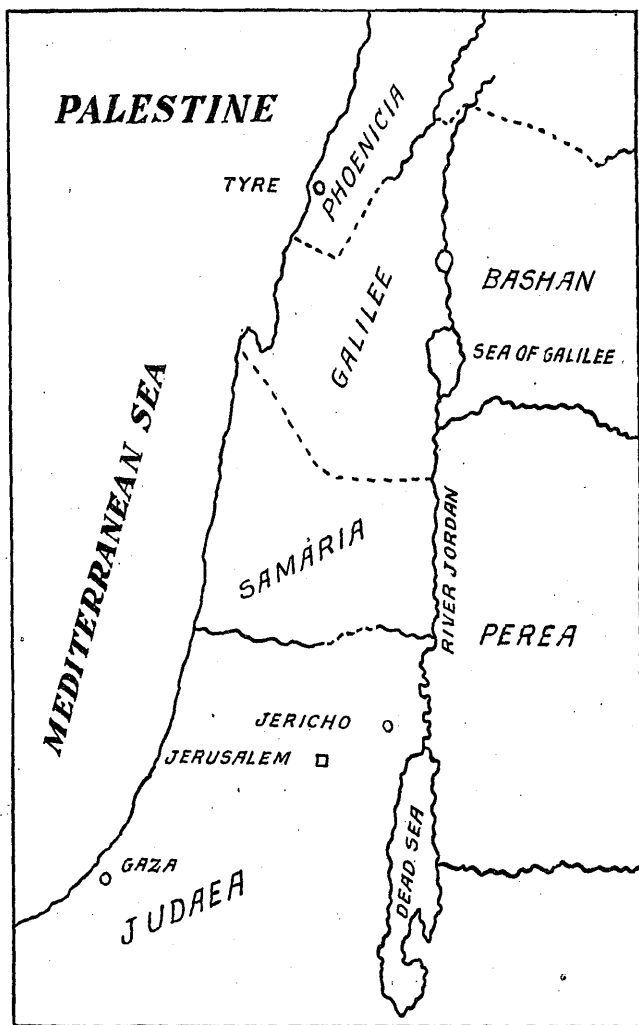
Preparation of the World for the Coming of Christ	{	1. Peace 2. One Rule 3. Common Language [tality 4. Heathen Religions' Loss of Vi-
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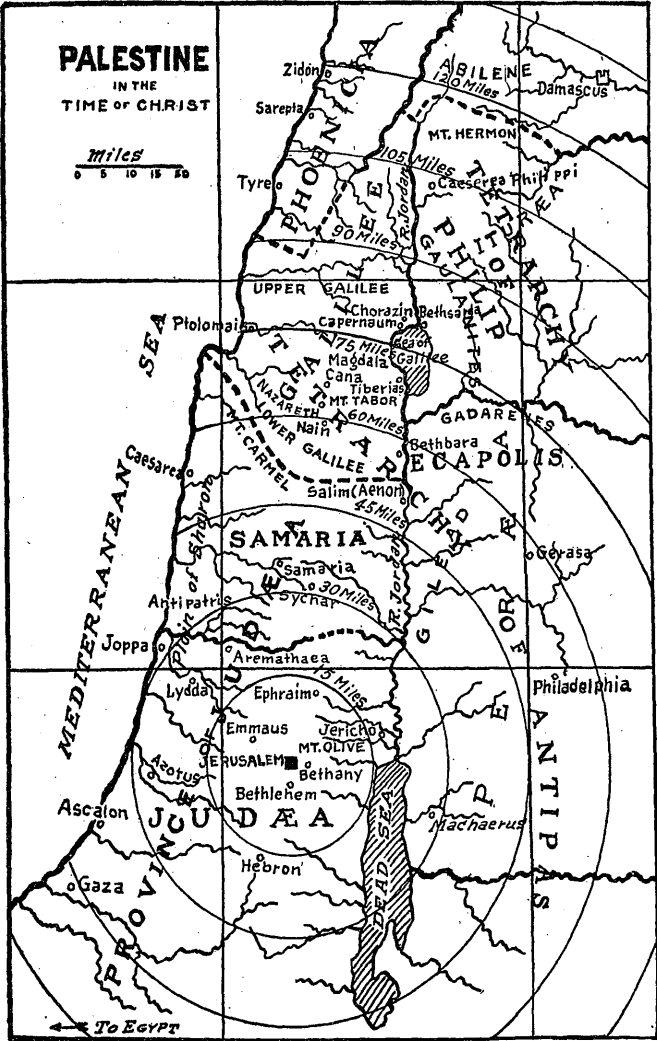
Condition of the Jews at the Advent	{	1. Under Roman Rule 2. Faith in One God [monies 3. Religion of Laws and Cere- 4. Social Sects 5. Longing for Deliverer
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PERIODS OF NEW TESTAMENT HISTORY

- | | |
|---|--|
| I. The Period of Final Preparation
II. The Life of Christ. | III. The Church in Jerusalem
IV. The Church Outside of Jerusalem
V. The Life of Paul |
|---|--|

- | | | |
|------------------------------------|---|---|
| I. The Period of Final Preparation | { | 1. Annunciation to Zacharias
2. Annunciation to Mary
3. Birth of John the Baptist |
|------------------------------------|---|---|





NEW TESTAMENT HISTORY

LESSON II

II. Period—The Life of Christ

In the study of THE LIFE OF CHRIST, we shall consider:

1. THE THIRTY YEARS OF PRIVATE LIFE
2. THE YEAR OF OBSCURITY
3. THE YEAR OF POPULARITY
4. THE YEAR OF OPPOSITION
5. THE PASSION WEEK
6. THE FORTY DAYS

1. The Thirty Years of Private Life. From Birth to Baptism.

1) **His Birth.** Caesar Augustus had issued a decree that all the world should be enrolled. According to the custom of the Jews this registration must take place at the original home of the tribe to which they belonged. Joseph, a carpenter of Nazareth in Galilee, and Mary, his espoused wife, were members of the family of David, the tribe of Judah. They therefore went for enrollment to Bethlehem in Judea, the ancient city of David. Here the Saviour was born. He was wrapped in swaddling clothes and laid in a manger, since no other comforts were available for mother or child in the crowded city. A lowly birth, indeed, for the Christ-child! Heaven, however, rejoiced. Angels heralded His birth to shepherds on the plains of Bethlehem. These shepherds were the first to visit and worship the new-born Babe (Luke 2: 1—20).

2) **His Infancy.** On the eighth day He was *circumcised*. On the fortieth day He was *presented in the temple* and greeted by Simeon and Anna as the "Lord's Christ" (Luke 2: 21—38). Then followed the *visit of the Wise Men* with their gifts of gold, frankincense and myrrh. Immediately after, to escape the wrath of Herod, the Holy Family, directed by God, *fled to Egypt* where they remained until Herod's death. Upon their return *Nazareth, in Galilee*, became their home.—(Matt. 2).

3) **His Home Life.** From the return to Nazareth until His thirtieth year the life of Jesus is shrouded in silence. This silence is broken but once when we hear of His visit to the temple at the age of twelve (Luke 2: 42—52). From His twelfth to His thirtieth year the silence is absolute.

We do know, however, that He spent most of His life in Nazareth, which is ideally situated among the mountains in Galilee and is said to be one of the most beautiful cities in Palestine. We know that He grew up in a godly home. We know that Joseph was a carpenter and a good man, obedient to the commands of God. According to Mark 3: 31, Jesus had brothers and sisters. We know that His mother, from the very fact that she was chosen to be the mother of Christ, was pure and saintly. She had a poetic soul, as is shown in the Magnificat, and was well versed in the Scriptures.

3) His Education. 1) At His mother's knee He had His first lessons. 2) Later He attended the village school at the synagog and learned to read and write. 3) His regular yearly visit to Jerusalem brought Him in touch with the religious teachers of the day and impressed Him with the falseness of their teachings. 4) His first recorded words "Knew ye not that I must be in my Father's house?" show how early He had grasped the purpose of His life and that, as a boy, He was oft in communion with God. 5) His teachings reveal to us that He was an earnest student of man, nature and the Scriptures. 6) From Luke 2: 52 we learn that His education and development were not one-sided, but complete. He grew physically, mentally, socially and spiritually from perfect boyhood to perfect manhood.

4) His Occupation. He had an intimate acquaintance with manual labor; under Joseph's guidance He learned the trade of a carpenter.

TEST QUESTIONS

1. What is the second period of New Testament history?
2. How may the life of Christ be divided?
3. Where was Christ born?
4. What had brought Mary and Joseph to Bethlehem?
5. Give the principal incidents connected with Christ's birth.
6. Name five events of His infancy.
7. Name four facts about His home life.
8. Where did He receive His education?
9. What Scripture passage tells us of the complete development of Jesus?
10. What was His occupation?

LESSON OUTLINE

The Thirty Years of Private Life

- | | | |
|---------------------------|---|---------------------------|
| 1. Birth | { | 1. At Bethlehem |
| | | 2. In Manger |
| | | 3. Heralded by Angels |
| | | 4. Visit of Shepherds |
| 2. Infancy | { | 1. Circumcision |
| | | 2. Presentation in Temple |
| | | 3. Visit of Wise Men |
| | | 4. Flight to Egypt |
| | | 5. Return to Nazareth |
| 3. Home Life | { | 1. Beautiful Surroundings |
| | | 2. Godly Home |
| | | 3. Brothers and Sisters |
| 4. Education | { | 1. At Home |
| | | 2. At School |
| | | 3. At Jerusalem |
| | | 4. Nature, Man, Scripture |
| 5. Occupation — Carpenter | | |

NEW TESTAMENT HISTORY

LESSON III

II. Period—The Life of Christ

The three years of Christ's public ministry may be divided into:

THE YEAR OF OBSCURITY—JUDEAN MINISTRY

THE YEAR OF POPULARITY—GALILEAN MINISTRY

THE YEAR OF OPPOSITION—GALILEAN AND PEREAN
MINISTRY

2. The Year of Obscurity—Judean Ministry. From Baptism to Galilean Ministry. Its principal events are:

- 1) HIS BAPTISM
- 2) HIS TEMPTATION
- 3) HIS FIRST DISCIPLES
- 4) HIS FIRST MIRACLE
- 5) THE FIRST CLEANSING OF THE TEMPLE
- 6) JESUS AND NICODEMUS
- 7) JESUS AND THE WOMAN OF SAMARIA

1) His Baptism. While Jesus in the quiet of His home in Nazareth was preparing for His entrance into public ministry, John the Baptist, in the solitude of the desert, was preparing for his work as forerunner of the Christ. John's ministry was of short duration. Fearless, with terrible earnestness, he delivered his twofold message, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 1—12).

a) He announced the coming of the Messiah—all Judea welcomed the glad news.

b) He called to repentance and righteousness—many turned away in anger and unbelief, while those that believed his message signified their acceptance by receiving his baptism.

Leaving Nazareth, Jesus came to John and was baptized in the Jordan. The Holy Spirit descended upon Him, and a voice was heard saying, "This is my beloved Son in whom I am well pleased." Thus Jesus entered upon His work with His Father's approval and endowed with a full measure of the Holy Spirit (Matt. 3: 13—17).

2) His Temptation. By this same Spirit Jesus was led into the wilderness where He spent forty days and forty nights. Here Satan tempted Him to disobey God, to turn aside from His life work and the way of the cross. With the Word of God for a weapon Jesus overcame the tempter. After three unsuccessful attacks Satan left Him for a season. Angels ministered unto Him and strengthened in body and spirit, He went forth from the conflict to work, suffer and die for mankind (Matt. 4: 1—11).

3) His First Disciples. Believing that his work was about accomplished, and willing to decrease that Christ might increase, John the Baptist pointed out to his disciples that Jesus was the

Lamb of God. A number of them immediately attached themselves to Jesus. John, Andrew, Peter, Philip and Na-thăn'a-ěl were the Master's first disciples (John 1: 29—51).

4) The First Miracle. With these disciples Jesus journeyed from Judea to Că'na in Galilee. Here at a wedding feast He wrought His first miracle, that of changing water into wine (John 2: 1—11).

5) The First Cleansing of the Temple. After a short stay in Galilee He returned to Jerusalem to the Passover. Seeing the money changers and venders defiling the temple He overthrew their tables and drove them from the sacred grounds (John 2: 13—17). Many of the Jews resented Christ's interference and became His bitter enemies (John 2: 13—18).

6) Jesus and Nicodemus. Nĭc''o-dē'mŭs, a Phăr'i-sēē and a ruler of the Jews, came by night to talk with the Master. Jesus explains to him the necessity of regeneration, the nature of the kingdom of God and utters the wonderful words found in John 3: 16.

7) Jesus and the Woman of Samaria. While passing thru Samaria on His way to Galilee, His meeting with the woman at the well took place. No less carefully than to Nicodemus, the learned Pharisee, did Christ show this outcast woman the way to salvation. His understanding of human nature, His power of meeting the sinner's needs, His deep yearning and love for the sinner's soul, are revealed to us in this incident at the well of Sy'chăr (John 4: 1—42).

TEST QUESTIONS

1. How may Christ's ministry be divided?
2. With what events does the Year of Obscurity begin and close?
3. Name the principal events of the Year of Obscurity.
4. What was John the Baptist's message?
5. What revelation of the Father's love and approval was given Jesus at His baptism?
6. What followed the baptism of Jesus?
7. How did Satan tempt Jesus?

8. How did Jesus meet the tempter? With what result?
9. Who were Christ's first disciples?
10. What was Christ's first miracle? Where was it performed?
11. What was a result of the first cleansing of the temple?
12. With whom did Christ have an important conversation at Jerusalem?
13. What occurred at the well at Sychar?

LESSON OUTLINE

The Year of Obscurity

- | | |
|---------------------|---|
| 1. Baptism | { 1. By John
2. In Jordan
3. Voice from Heaven |
| 2. Temptation | { 1. In Wilderness
2. Tempter Overcome
3. Christ Strengthened by Angels |
| 3. First Disciples | { 1. John
2. Andrew
3. Peter
4. Philip
5. Nathanael |
| 4. First Miracle | Water into Wine, at Cana, Galilee |
| 5. Nicodemus | — In Jerusalem |
| 6. Woman of Samaria | |

NEW TESTAMENT HISTORY

LESSON IV

II. Period—The Life of Christ

3. The Year of Popularity—Galilean Ministry. From the rejection at Nazareth to the withdrawal into Northern Galilee.

John the Baptist had been imprisoned. Jesus had been rejected by the heads of the nation at Jerusalem, who were now His bitter enemies. He accordingly leaves Judea and returns to Galilee. Here with the exception of one visit to Jerusalem to the Passover, He remained for a year and a half.

Let us consider:

- 1) THE REJECTION AT NAZARETH
- 2) THE CALL OF THE TWELVE
- 3) THE SERMON ON THE MOUNT
- 4) THE FEEDING OF THE FIVE THOUSAND
- 5) THE NATURE OF JESUS' MINISTRY

1) The Rejection at Nazareth. News of Christ's miracles and teaching had already reached Nazareth, the home of His boyhood. Visiting the city He taught in the synagog. His townsmen marveled at His wisdom, but when He proclaimed Himself to be the Messiah and reproved them for their unbelief, they became enraged and tried to kill Him (Luke 4: 16—30). Nazareth was never again privileged to be the home of the Master. From now on Ca-per'na-üm claimed that honor.

2) The Call of the Twelve. After a night spent in prayer Jesus chose from out of His followers twelve men who were to be His pupils, His companions and co-workers. All of these men were Galileans, except Judas Iscarioth, who was a Judean. They were:

Pē'ter
 An'drew
 Jōhn
 Jāmes
 Phīl'ip
 Bār-thōl'o-mew
 Thōm'as
 Māt-thew
 James, son of Al-phaē'us
 Thād-de'ūs (also called Judas, son of James)
 Sī'mon Ze-lō'tēs
 Jū'das Is-cār'i-ot

(Matt. 10: 2—4; Luke 6: 14—16).

3) The Sermon on the Mount. Immediately after the call of the twelve Jesus preached the Sermon on the Mount (Matt. 5—7). The traditional scene is Kurn Hattin, a double-peaked mountain near the Sea of Galilee.

4) **The Feeding of the Five Thousand.** Leaving Capernaum the Saviour with His disciples made several tours of Galilee. Everywhere people flocked to Him to be cured of their diseases and to listen to His wonderful teaching. Forgetful of self, His heart overflowing with love for sin-sick humanity He worked as no man ever worked. His popularity was so great that after the feeding of the five thousand the people sought to make Him king, but Jesus withdrew from the crowds deeply grieved that His mission should be so misunderstood (John 6: 1—15).

5) **The Nature of Jesus' Ministry.** His work was two-fold. He *taught* and *healed*. He not only worked but He prayed. How often do we read of His withdrawing to solitude for prayer! His soul needed communion with His Father and an unbroken, ever-steady flow of the Spirit for the supreme work before Him.

a. *His Teaching*

- a) He taught "with *authority*, and not as the scribes."
- b) He taught with *power*, from out a heart of *love*.
- c) His teaching had a *purpose*—the *saving of men's souls*.

b. *His Miracles*

These were never an end in themselves but a means to impart some spiritual truth. They may be grouped into four classes, as they manifested

a) *His power over diseases of the body*, as shown in the healing of the nobleman's son and the lepers.

b) *His power over diseases of the mind*, as shown in the healing of the demoniacs at Gād'a-ra and the Sy"ro-phe nī'cian's daughter.

c) *His power over nature*, as shown in the stilling of the tempest and the feeding of the multitude.

d) *His power over death*, as shown in the raising of Jā'i-rūs' daughter and the widow's son.

c. *Parables.*

His first recorded parables were spoken on the shore of the Sea of Galilee. They are called the *Lake Parables* and comprise the Sower and a group of seven parables of the Kingdom of God (Matt. 13).

TEST QUESTIONS

1. By what name is the second year of Christ's ministry known?
2. Where was this year spent?
3. What are the principal events of the Year of Popularity?
4. Why was Christ rejected by the people of Nazareth?
5. What city then became His Galilean home?
6. Who were the twelve chosen disciples of Christ?
7. What marked Christ's touring of Galilee?
8. When did His popularity reach its height?
9. What was the two-fold nature of the Lord's ministry?
10. Name three characteristics of His teaching.
11. How may His miracles be grouped?
12. Give an example of each class.
13. What are His first recorded parables called? When were they spoken?

LESSON OUTLINE

The Year of Popularity

1. Rejection at Nazareth
2. Call of Twelve

{	Peter	Philip	James, son of Alphaeus
	Andrew	Bartholomew	Simon
	John	Matthew	Judas, son of James
	James	Thomas	Judas Iscarioth
3. Sermon on Mt. — Near Sea of Galilee
4. Feeding of Five Thousand
5. Nature of Jesus' Ministry

{	1. Teaching	{	1. Authority
	2. Miracles		2. Power
	3. Parables		3. Purpose
		2. Classes	

NEW TESTAMENT HISTORY

LESSON V

II. Period—The Life of Christ

4. The Year of Opposition—Galilean and Perea Ministry

From the withdrawal into Northern Galilee to the Passion Week. During this year Jesus visited all the provinces of Palestine, spending the *first six months in Galilee*.

Let us consider:

- 1) PETER'S CONFESSION
- 2) THE TRANSFIGURATION
- 3) THE CLOSE OF CHRIST'S MINISTRY
- 4) THE RAISING OF LAZARUS
- 5) OPPOSITION OF THE SCRIBES AND PHARISEES.

Let the student bear in mind that the popular conception of the Messiah's work was the founding of an earthly kingdom. He will then understand why Jesus fell into disfavor when, after feeding the five thousand, He refused to be made their "bread king." When He directed their thoughts to a heavenly kingdom and offered them "bread of life," their disappointment was great and many of His followers left Him. He then withdrew to Northern Galilee and devoted Himself specially to the training of His disciples.

1) **Peter's Confession:** "Lord, to whom shall we go? Thou hast the words of eternal life." It was Peter who spoke for the rest of the disciples in answer to the Lord's question, "Will ye also go away?" (John 6: 67, 68). Soon after the Master asked another more weighty question, "But who say *ye* that I am?" Peter then made his great confession, "Thou art the Christ, the Son of the living God" (Matt. 16: 15, 16). These answers were proof that the Saviour's work had not been in vain; there were a few who had grasped the blessed truth of His being. He then began to tell His disciples of His suffering and death. But for this they were not yet prepared, not even Peter, whose words, "this shall never be unto Thee," show that he did not fully understand the Master's mission (Matt. 16: 21—23).

2) **The Transfiguration.** Mt. Hermon, a majestic mount in the extreme north of Galilee, was the probable scene of the trans-

figuration of Christ. Peter, James and John were witnesses of the transfiguration. Moses and Elijah, representing the law and the prophecy, talked with Jesus, the fulfillment of both law and prophecy, about the things which were soon to take place at Jerusalem (Matt. 17: 1—8). Saddened, perhaps disheartened by the opposition that greeted Him on all sides, the transfiguration gave the Saviour new strength and courage.

a) It was a foretaste of the glory awaiting Him when His work on earth should be done.

b) The heavenly voice assured Him of His Father's love and approval.

c) It strengthened the faith of the disciples.

3) The Close of Christ's Ministry. Leaving Galilee immediately after the transfiguration, Jesus journeyed southward. His goal was Jerusalem. *His last six months were spent in Per-ē'a, Samaria and Judea, preaching and healing.*

His *special work*, however, was the *training of the twelve* and the preparation of their hearts and minds for His death and resurrection.

The parables of the Prodigal Son, the Good Samaritan, the Pharisee and Publican the Rich Man and Lazarus belong to this period.

4) The Raising of Lazarus. Mary and Martha were sorrowing over the loss of their brother Lazarus. Jesus had tarried on the way after receiving the news of his illness, and when He reached Bethany, Lazarus had already lain in the grave four days. Once more in mightier language than mere words the Master proclaimed His power over death. At His call Lazarus came forth from the grave (John 11: 1—45). To the Pharisees and rulers this miracle was the signal for immediate action. Something must be done at once to keep the people from following Jesus. They would put to death this Lord of life. But Jesus withdrew to a quiet place for a season and kept Himself beyond their grasp. The time for the Great Sacrifice had not yet come. (John 11: 46—57).

5) Opposition of the Scribes and Pharisees. At the beginning of His ministry, Jesus had aroused the hatred of the re-

ligious teachers of the Jews. Their hatred grew until nothing but His death could satisfy its diabolical demands. The principal reasons for their opposition were:

a) They feared He would usurp their authority over the common people.

b) He exposed their weakness and hypocrisy.

c) He differed with them concerning fastings, ceremonial washings and the keeping of the Sabbath.

d) He associated with sinners.

e) He was of humble origin, as they supposed, and did not measure up to their expectations of the Messiah.

f) They were "whited sepulchres" and false teachers and hated purity and truth, which Christ embodied.

TEST QUESTIONS

1. By what name is the third year of Christ's ministry known?
2. What parts of Palestine did Jesus visit during this last year?
3. Where did He spend the first six months?
4. What are the principal events of the Year of Opposition?
5. How did Jesus lose the favor of the people?
6. To what work did Jesus specially devote Himself during this last year?
7. What was Peter's confession?
8. For what did the Saviour then begin to prepare His disciples? What was the immediate result?
9. What was the probable scene of Christ's transfiguration?
10. Who were the heavenly witnesses? The earthly witnesses?
11. Of what significance to Jesus was the transfiguration?
12. How did it affect the disciples?
13. What did Jesus do immediately after the transfiguration?
14. Where were His last six months spent?
15. What was the special work of these months?
16. Name some of the parables of this period.
17. State five reasons for the hatred and opposition of the Pharisees.
18. Where did the raising of Lazarus occur?
19. What effect did this miracle have on the rulers of the Jews?
20. How did Jesus defeat their plan?

LESSON OUTLINE

The Year of Opposition

1. Peter's Confession
2. Transfiguration {
 1. Encourages the Master
 2. Strengthens Faith of Disciples
3. Close of Ministry {
 1. In Perea, Samaria, Judea
 2. Training of Disciples
 3. Parables
4. Opposition of Pharisees Due to Christ's {
 1. Power over Common People
 2. Denunciation of Hypocrisy
 3. Views of Sabbath, Fasts, etc
 4. Association with Sinners
 5. Humble Origin
 6. Righteous Life
5. Raising of Lazarus {
 1. At Bethany
 2. Signal to Pharisees for Action
 3. Christ's Withdrawal

NEW TESTAMENT HISTORY

LESSON VI

II. Period—The Life of Christ

5. **The Passion Week.** Its principal events are:

- 1) THE TRIUMPHAL ENTRY
- 2) JESUS IN THE TEMPLE
- 3) THE LORD'S SUPPER
- 4) GETHSEMANE
- 5) THE ARREST
- 6) THE TRIAL
- 7) THE CRUCIFIXION
- 8) THE BURIAL

1) **The Triumphal Entry.** The Passover was at hand. Jesus and His disciples were returning to Jerusalem. A great crowd, on their way to the feast, had joined His company. His miracles had aroused their wonder and admiration. On Sunday morning, amid the joyous hosannas of the multitudes, and riding on an ass, He made His triumphal entry into Jerusalem. His disciples may have hoped that He would now declare His kingship. But altho He accepted the homage and praises of the people, it was as the King of humility and peace, not as an earthly sovereign (Matt. 21: 1—11).

2) **Jesus in the Temple.** Bethany was His home during this last week. To it He returned after His day's work of healing and teaching in the temple where He had many *discourses* and arguments with the Pharisees, scribes and Sadducees. They tried to entrap Him that they might bring some accusation against Him. But He put them to shame and in scathing words denounced their sins and hypocrisy before the multitudes.

(Matt. 23).

He again *cleansed the temple*, driving out the money-changers and dealers (Matt. 21: 12, 13).

3) **The Lord's Supper.** It was Thursday night. The Master and His disciples were in the Upper Room. The passover had been eaten. Judas, already in possession of the thirty pieces of silver, had gone out, in the darkness of the night and of his own soul, to finish his miserable work. After his departure Jesus in-

stituted the Lord's Supper (Matt. 26: 26—28), talked lovingly and comfortingly to His disciples (John 14, 15, 16) and offered the great intercessory prayer (John 17).

4) Gethsemane. The very name is hallowed. It was the scene of the Saviour's agony. With the weight of the world's sin pressing upon His sinless soul He cries, "If it be possible, remove this cup from Me," but obedient to the Father, He adds, "Not My will, but Thine be done." "Blessed be Gethsemane, for without it we should not have had Calvary." The disciples slept, but angels ministered unto Him. Strengthened, he fearlessly met the approaching company that had come to seize Him.

(Matt. 26: 36—46).

5) The Arrest. Judas kissed the Master that the soldiers might know it was He. Peter rushing recklessly to the Saviour's aid drew his sword and cut off the ear of the high-priest's servant. Jesus healed the wounded ear; it was His last miracle. After several manifestations of His power, His courage, His love for the disciples, the soldiers close upon Him. The disciples flee! (Matt. 26: 47—56).

6) The Trial. Early Friday morning. The Jews had no right to carry out a death sentence without the consent of the Roman governor. There were therefore two trials, ecclesiastical and civil. Pōn'ti-us Pī'lāte, Governor of Judea, and Herod, King of Galilee, were in Jerusalem at the time.

a. *Ecclesiastical Trial. Accusation—Blasphemy.*

- 1) Before An'nas—exhigh-priest (John 18:13)
- 2) Before Cāia-phās—high-priest (Matt. 26: 57—66)
- 3) Before the Sān'he-drīn—Jewish Council (Matt. 27: 1)

Sentence—Death

b. *Civil Trial. Accusation—Treason.*

- 4) Before Pilate (Luke 23: 1)
- 5) Before Herod (Luke 23: 7)
- 6) Before Pilate (Luke 23: 11)

Sentence—Death. Pilate, the judge, found no guilt in Him, but fearing the Jews, he sentenced Him to be crucified (Luke 23: 24, 25).

7) The Crucifixion. About 9 o'clock Friday morning outside the city, at Golgotha, also called Calvary (the place of a skull),

Jesus was crucified with two malefactors (Matt. 27: 33—56). The seven words of the Saviour uttered while on the cross give us a glimpse into the depths of His suffering and forgiving love and are precious to the hearts of all believers.

8) The Burial. After 3 o'clock Friday afternoon the body of Jesus was taken from the cross. Joseph of Ar'i-ma-thae'a, a secret follower of the Lord, with Nicodemus, wrapped it in a linen cloth, fragrant with spices and laid it in a new tomb in Joseph's garden (John 19: 38—42). A great stone was rolled before the tomb and Pilate's seal put upon it.

6. The Forty Days.

1) The Resurrection. No stone or seal or guard of soldiers could keep the Lord of life in the grave. On Easter morning He who said, "I am the Resurrection and the Life" came forth from the tomb triumphing over sin and death (Matt. 28: 1—8).

2) Appearances. He lingered on earth forty days after His resurrection. He walked and talked with His disciples, gave them the command to preach the gospel to all nations and promised to send them the Comforter. He appeared at least ten times to His followers. Among His appearances are: a) to Mary Magdalene at the tomb (John 20: 14—17), b) to Peter (Luke 24: 34), c) to the two on their way to Em-mā'us (Luke 24: 13—16), d) to the ten and again to the eleven disciples in the upper chamber (Luke 24: 33—36; John 20: 26), e) to the seven at the Sea of Galilee (John 21: 1—22).

3) The Ascension. At the end of forty days Jesus led His disciples to the Mount of Olives, near Bethany. He lifted up His hands and blessed them and ascended into heaven, "where He sitteth at the right hand of God the Father from thence He shall come to judge the quick and the dead" (Acts 1: 9—12).

TEST QUESTIONS

1. What is the last week of the life of Christ called?
2. What are the principal events of the Passion Week?
3. Describe the Lord's triumphal entry into Jerusalem.
4. Where was the home of Jesus during His last week?
5. Tell of His activity in the temple.
6. When and where was the Lord's Supper instituted?
7. Of what significance is Gethsemane?

8. Describe the arrest of Jesus.
9. What was the last miracle performed by the Saviour?
10. How many trials took place? Why was a civil trial necessary?
11. Of what was Jesus accused at the ecclesiastical trial? At the civil trial?
12. Who was the judge?
13. When and where was the Lord crucified?
14. When and by whom was Jesus buried?
15. When did the resurrection occur?
17. Name some of His appearances after the resurrection.
18. Describe the ascension. Where did it occur?

LESSON OUTLINE

The Passion Week

- | | |
|-------------------------------------|--|
| 1. Triumphal Entry — into Jerusalem | |
| 2. Jesus in Temple | { 1. Discourses
2. Second Cleansing |
| 3. Lord's Supper | { 1. Thursday Night
2. Upper Room in Jerusalem |
| 4. Gethsemane | { 1. Saviour's Agony.
2. Disciples Asleep
3. Ministered unto by Angels |
| 5. Jesus' Arrest | { 1. Betrayed by Judas
2. Last Miracle
3. Seized by Soldiers
4. Forsaken by Disciples |
| 6. Trials | { 1. Ecclesiastical
2. Civil |
| 7. Crucifixion | { 1. Calvary
2. Two Malefactors
3. Seven Words |
| 8. Burial | { 1. By Joseph and Nicodemus
2. In Joseph's Garden
3. Grave with Pilate's Seal |
| The Forty Days | { 1. Resurrection — Sunday Morning
2. Appearances — At Least Ten
3. Ascension — Mt. Olivet |

General Outline of the Life of Christ

- | | | |
|-------------------------------------|---|---|
| 1. The Thirty Years of Private Life | { | 1. Birth
2. Infancy
3. Home Life
4. Education
5. Occupation |
| 2. The Year of Obscurity | { | 1. Baptism
2. Temptation
3. First Disciples
4. First Miracle
5. Jesus and Nicodemus
6. Jesus and the Woman of Samaria |
| 3. The Year of Popularity | { | 1. Rejection at Nazareth
2. Call of the Twelve
3. Sermon on the Mount
4. Feeding of Five Thousand
5. Nature of Jesus' Ministry |
| 4. The Year of Opposition | { | 1. Peter's Confession
2. Transfiguration
3. Close of Christ's Ministry
4. Opposition of Scribes and Pharisees
5. Raising of Lazarus |
| 5. The Passion Week | { | 1. Triumphal Entry
2. Jesus in the Temple
3. The Lord's Supper
4. Gethsemane
5. Arrest
6. Trial
7. Crucifixion
8. Burial |
| 6. The Forty Days | { | 1. Resurrection
2. Appearances
3. Ascension |

NEW TESTAMENT HISTORY

LESSON VII

III. Period. The Church in Jerusalem

The period of the Church in Jerusalem, or the Establishment of the Christian Church, extends from Pentecost to the martyrdom of Stephen. The apostle *Peter* is the foremost figure of this period.

The Christian Church did not grow by leaps and bounds. Thru the faithful labors of Christ's followers it developed step by step from a church in Jerusalem to a Church for the whole world. Let the student note how each of the following events is a step onward in its development.

We shall group the great events of this period under the following heads:

1. PENTECOST
2. THE APOSTLES
3. THE CHURCH
4. STEPHEN

1. Pentecost. In obedience to the Saviour's command the disciples returned to Jerusalem after the ascension to "wait for the promise of the Father". Here, while they were assembled in prayer, occurred the outpouring of the Holy Spirit, ten days after the ascension and fifty days after the resurrection. The disciples were filled with the Holy Spirit and began to preach in various languages with great power. Three thousand souls accepted their message that day. Thus, with the disciples as a nucleus, the Christian Church was founded. Pentecost may be called the birthday of the Christian Church (Acts 2: 1—41).

2. The Apostles. Pentecost's great gift to the apostles was *power*. They were no longer faint-hearted or discouraged over the loss of their Leader, but fearless and resolute.

Their *preaching* was bold and convincing; their *theme* was salvation through the crucified and risen Christ. Thousands who heard them repented and were baptized. Besides preaching they wrought many *miracles*. *Persecution soon followed*. The servants were not above their Master. Christ's enemies became their

enemies. They were imprisoned; they were forbidden to preach in His name. But they could not be silenced (Acts 4: 1—20). Rejoicing even in persecution they continued boldly to preach and teach Christ.

3. The Church. The early Church was characterized by its *unselfish spirit*. Peace and harmony prevailed. The believers came together with gladness of heart to pray and to praise God (Acts 4:32—37). The rites of *Baptism* and the *Lord's Supper* were observed. Daily *new believers* were added unto the Church. There were, however, *false members*, hypocrites, even at that early time, as the sad story of Ananias and Sapphira reveals to us (Acts 5: 1—11).

That the apostles might devote their entire time to preaching and teaching, *deacons*, seven in number, were appointed to superintend the poor (Acts 6: 1—6). Foremost among these deacons were Stephen and Philip. *James*, the brother of Jesus, was the *head of the church* at Jerusalem.

4. Stephen, the first Christian martyr, was a man of great faith, wisdom and power. By his bold preaching he aroused the hatred of the Jewish leaders, who stoned him to death. Saul was among those who consented to the death of Stephen. (Acts 6 and 7).

This martyrdom was the signal for a general persecution of Christians. As a result, many fled from Jerusalem; they carried the seeds of the Gospel with them, scattering them far and wide. Thus the Church was extended beyond Jerusalem (Acts 8: 1).

TEST QUESTIONS

1. What is the third period of New Testament history called?
2. What was the nature of the Church's growth?
3. Who is the foremost figure of this period?
4. How may this period be subdivided?
5. Where and when did the outpouring of the Holy Spirit occur?
6. Of what significance is Pentecost to the Christian Church?
7. What effect did the outpouring of the Holy Spirit have on the apostles?
8. What were the results of their preaching?
9. State five facts concerning the Church.

10. What followed the martyrdom of Stephen? Who consented to Stephen's death?
11. What was the result of the general persecution of Christians?

LESSON OUTLINE

The Church in Jerusalem

- | | | |
|-----------------|---|-------------------------------|
| 1. Pentecost | { | 1. 50 Days after Resurrection |
| | | 2. Outpouring of Holy Spirit |
| | | 3. 3000 Christians |
| 2. The Apostles | { | 1. Power |
| | | 2. Preaching |
| | | 3. Miracles |
| | | 4. Persecution |
| 3. The Church. | { | 1. Unselfish Spirit |
| | | 2. Baptism and Lord's Supper |
| | | 3. New Believers |
| | | 4. False Members |
| | | 5. Deacons |
| | | 6. James, Head of Church |
| 4. Stephen | { | 1. Martyr |
| | | 2. Saul, a Witness |
| | | 3. General Persecution |
| | | 4. Spreading of Gospel |

NEW TESTAMENT HISTORY

LESSON VIII

IV. Period. The Church Outside of Jerusalem

The period of the **Church Outside of Jerusalem**, or the **Extension of the Christian Church**, extends from the martyrdom of Stephen to the sending of Paul as a missionary to the Gentiles.

The leading events of this period are:

1. THE CHURCH IN SAMARIA
2. THE CONVERSION OF SAUL
3. THE CONVERSION OF CORNELIUS
4. THE CHURCH AT ANTIOCH

1. The Church in Samaria. The first church outside of Jerusalem was founded by Philip, a deacon. The preparatory work had been done by brethren who had fled from Jerusalem during the persecution that followed Stephen's death. The church in Jerusalem, realizing the importance of this new church, sent Peter and John to strengthen and enlarge it (Acts 8: 5, 14). Philip, directed by the Holy Spirit, left Samaria to preach salvation to an Ethiopian eunuch, who accepted his message and was baptized. (Acts 8: 26—40).

2. The Conversion of Saul. Saul was the Church's greatest foe. He entered upon a journey to Damascus with authority to bring back to Jerusalem any Jewish Christians he might find there. On the way the Lord appeared to him and he was converted. The conversion of Saul was of untold value to the progress of the Christian Church. Its greatest enemy, bent on stamping out the new faith, became a chosen vessel unto the Lord to bear His name "before the Gentiles and kings and the children of Israel" (Acts 9: 1—19).

A period of peace for the Church now followed in which it enjoyed a steady inward and outward growth (Acts 9: 31).

3. The Conversion of Cornelius. Cornelius was the first uncircumcised Gentile admitted into the Church. He was a God-fearing man of Caesarea. While engaged in prayer, God commanded him to send for Peter. By means of a vision Peter was

prepared for his meeting with Cornelius. Filled with wonder, but obedient, he went to Caesarea; while there he grasped the truth which all the disciples were slow to grasp, namely, that salvation was for the Gentile as well as for the Jew, and he baptized Cornelius (Acts 10).

He was severely rebuked by the apostles at Jerusalem. Hearing his defense, however, the blessed truth dawned upon them also and there was great rejoicing (Acts 11: 1—18). The conversion of Cornelius marked the development of Christianity into a religion for the whole world. The doors of the Church were now opened wide, that "whosoever believeth in Him" might enter.

4. The Church at Antioch. Antioch, the capital of Syria, was a city of great culture and luxury. A Christian community had been formed here, many of whose members were Greeks. The mother church at Jerusalem sent Bär'na-bas to minister to them. Barnabas, far-sighted, seeing the possibilities of this new field and recognizing the ability of Saul of Tarsus, called upon him to assist him in the work. They spent a year together in Antioch establishing the Church. Here the followers of Christ were first called Christians (Acts 11: 19—30).

For the next twenty-five years the history of the Christian Church and the life of the apostle Saul, now called Paul, are inseparably connected.

TEST QUESTIONS

1. Name the leading events of the period of the Church outside of Jerusalem.
2. Where and by whom was the first church outside of Jerusalem founded?
3. How did the church in Jerusalem recognize its importance?
4. Who was the greatest foe of the early Church?
5. Describe Saul's conversion.
6. What result did Saul's conversion have on the life of the Church?
7. What important truth did the conversion of Cornelius reveal to the apostles at Jerusalem?

8. How did the conversion of Cornelius affect the progress of the Church?
9. Where was Antioch?
10. What two men labored together in establishing the church at Antioch?
11. What name was given to the followers of Christ at Antioch?
12. Who is the foremost figure in the further development of the Christian Church?

LESSON OUTLINE

The Church Outside of Jerusalem

- | | | |
|--------------------------------|---|---|
| 1. The Church in Samaria | { | 1. Founded by Philip
2. Strengthened by Peter and John |
| 2. The Conversion of Saul | { | 1. On Road to Damascus
2. Friend of Church
3. Result—Peace for Church |
| 3. The Conversion of Cornelius | { | 1. At Caesarea
2. Revelation to Peter and Other Apostles
3. Progress of Church |
| 4. The Church at Antioch | { | 1. In Syria
2. Barnabas and Saul
3. Believers Called Christians
4. Missionaries Sent Forth |

NEW TESTAMENT HISTORY

LESSON IX

V. Period. The Life of Paul

1. Birth and Parentage. Saul was born in Tär'sūs, a city of Ci-lí'ci-a, a province of Asia Minor. The exact date of his birth is not known, but he is supposed to have been about eight years younger than Jesus. His father was a Jew and a Pharisee and belonged to the tribe of Benjamin. Saul was born to the rights of Roman citizenship, which was probably conferred upon his father for services rendered the Roman government.

2. Education. Altho Tarsus was a pagan city, Saul was brought up as a strictly Jewish child. At the age of thirteen he was probably sent to Jerusalem, where he became a pupil of the noted teacher, Ga-mā'li-ēl (Acts 22: 3). He learned the trade of a tentmaker.

3. As a Pharisee. Saul was a Pharisee of the Pharisees. He was narrow, intolerant, almost fanatical in his religious zeal. He was devoted to the Jewish law and a bitter persecutor of the "new faith." He was a man of influence for he was given authority to hunt down Christians not only in Jerusalem, but in Damascus and other cities.

4. As a Christian. In that most remarkable of conversions Saul, the Pharisee, becomes Paul, the Christian. The proud Pharisee becomes a humble servant, asking his Master, "what wilt thou have me to do?" Henceforth his life has but one purpose, to make known to all men that there is salvation in Jesus Christ. He is no longer intolerant, but broad-minded and charitable; he is no longer a persecutor of others, but rejoices in the fact that he may be persecuted for Christ's sake.

After his conversion he spent three years in Arabia in prayer and study before entering upon his work as a preacher of the Gospel (Gal. 1: 17, 18).

5. As the Apostle to the Gentiles. It is not surprising that upon his return the apostles at Jerusalem should have looked upon Saul with distrust (Acts 9: 26). Peter, however, received

him kindly, and after a fifteen days' visit at Peter's house (Gal. 1: 18, 19) Saul went to Tarsus. Barnabas, as we have already seen, sought him out and made him his helper at Antioch. Here he was appointed by God and commissioned by the Church to his special work as apostle to the Gentiles (Acts 13, 2, 3). With Antioch as headquarters, he then entered upon his missionary journeys.

1) *First Missionary Journey—Paul and Barnabas.* Leaving Antioch they went thru Cy'prus to Asia Minor and back to Antioch. In connection with this journey note the opposition of the Jews that Paul met wherever he went.

2) *Second Missionary Journey—Paul and Silas.* They were later joined by *Timothy* and *Luke*. Paul visited the churches established on his first tour. Hearing the call from Macedonia (Acts 16: 9) he crossed over from Asia into Europe where he spent most of the three years of this journey.

3) *Third Missionary Journey.* On his third journey Paul covered about the same territory as on his second. His principal experience (Acts 19: 24—41) took place at Eph'e-sūs, where he labored more than two years. After an affectionate leave-taking of the brethren in Asia, he entered, 60 A. D., upon his last journey to Jerusalem (Acts 20: 17—38).

6. Return to Jerusalem. On the eve of the Jewish Pentecost Paul entered Jerusalem. He was welcomed by the brethren to whom he gave a detailed account of his labors of the last years. There were many strangers in Jerusalem, and Jews from Asia recognizing Paul in the temple, raised a cry that he had defiled the sanctuary (Acts 21: 27—29). He was arrested and a plot put on foot to kill him. But he was quickly removed to Caēs'a-rē'a, where he was kept in prison for two years.

7. Journey to Rome. In response to his appeal to Caesar as a Roman citizen Paul was finally sent to Rome for trial (Acts 26: 32). After a long and perilous journey Rome was reached (Acts 28: 16). Here he suffered a mild imprisonment for two years (Acts 28: 30), was tried and acquitted, but was later re-arrested and put to death under Nero about 68 A. D. Luke remained his constant friend and companion.

It is difficult to conjecture what the history of the Christian Church would have been without the labors of Paul. Next to the Master no life is more closely interwoven with Christianity than his. His labors and writings find no equal. He had his faults, but his virtues overshadow them. He had his physical limitations, such as ill health, poor eye-sight and an unattractive personal appearance, but these caused him to rejoice, saying, "When I am weak the Lord is strong." His life was one of self-sacrifice. He endured untold hardship and sufferings without complaint. His work was probably not appreciated in his day. He had a wide grasp of things which his fellow-workers did not always understand. There is but one explanation of his wonderful life and work. It is found in the words of the Lord Himself (Acts 9: 15, 16). "He is a chosen vessel unto Me to bear My Name before the Gentiles, the kings and the children of Israel. For I will show unto him how many things he must suffer for My sake."

TEST QUESTIONS

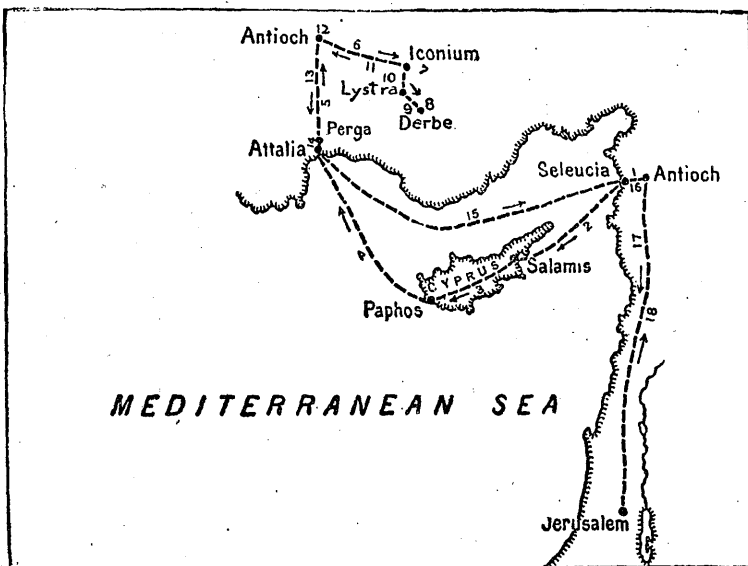
1. Of what does the fifth period of New Testament history treat?
2. Where was the apostle Paul born?
3. To what Jewish sect did he belong?
4. Where was Paul educated? What trade did he learn?
5. What characterized him as a Pharisee?
6. What characterized his life as a Christian?
7. Where did he go after his conversion? For what purpose?
8. Where was he commissioned as apostle to the Gentiles?
9. Outline his first missionary tour. Who was his companion?
10. What was the work of his second missionary tour?
11. Where did he spend most of the time of this journey? Who were his companions?
12. Where did he spend much of the time of his third journey?
13. What happened upon his return to Jerusalem?
14. Where was he imprisoned?
15. Why was he sent to Rome? With what result?
16. State five of the most important events in Paul's life.

LESSON OUTLINE

The Life of Paul

1. Birth and Parentage {
 1. Born at Tarsus
 2. Father, a Pharisee
 3. Roman-Citizen
2. Education {
 1. At Jerusalem, under Gamaliel
 2. Trade of Tent Maker
3. Pharisee {
 1. Intolerant
 2. Of Authority
 3. Persecutor of Christians
4. Christian {
 1. Charitable
 2. One Purpose
 3. Persecuted
 4. Three Years in Arabia
5. Apostle to Gen-
tiles {
 1. Antioch — Headquarters
 2. First Journey—Cyprus—Asia Minor
 3. Second Journey {
 - Revisited Churches
 - To Europe
 4. Third Journey {
 - About Same as Second
 - Two Years in Ephesus
6. Return to Jerusalem {
 1. Welcomed by Apostles
 2. Accused by Jews
 3. Arrested
 4. Prisoner at Caesarea
7. Journey to Rome {
 1. Appeals to Caesar
 2. Perilous Journey to Rome
 3. Imprisonment at Rome
 4. Death

The First Missionary Tour of the Apostle Paul



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An'ti öch

1. Se leü'cī a

2. Să'lam is

3. Pă'phös

4. Për'gă

5. An'ti öch of Pī sī'dī ā

6. I co'nī um

7. Lys'tră

8. Děr'be

9. Lys'tră

10. I co'nī'um

11, 12. An'ti öch

13. Për'gă

14. At'ta lī'a

15, 16. An'ti öch

17. Je ru'să lem

18. An'ti öch

The Second Missionary Tour of the Apostle Paul



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An'ti ōch

1. Sy'ria and Cīl'cī'a

2. Dēr'be and Lys'tra

3, 4. I cō'nī ūm, An'ti ōch

5. Gă lă'tī'a, Phry'gī'a, My'sī'a, Trō'ās

6. Săm'o thrāce, Nē'a'po lis

7. Phī lip'pī

8, 9. Am phī'pō lis, Ap'ol lo'nī'a

10. Thēs'sa lo nī'ca

11. Be roe'a (bē rē'a)

12. A'thens

13. Cōr'inth

14. E'phē sūs

15. Caes'a rē'a

16. Jē ru' sa lem

17. An'ti ōch

The Third Missionary Tour of the Apostle Paul



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An'tiöch

20. As'sös

1—5. Gä lä'ti a, Phry'gĩ ä,
Eph'e sūs

21. Mĩt y lē'ne, Chĩ'os, Sā'mos,
Mi lē'tus

6. Trō'as

22, 23. Cös, Rhōdes, Pāt'ä rä,
Cy'prūs, Tyre

7—13. Mä'ce dō'ni a

14—18. Phĩl ip'pi

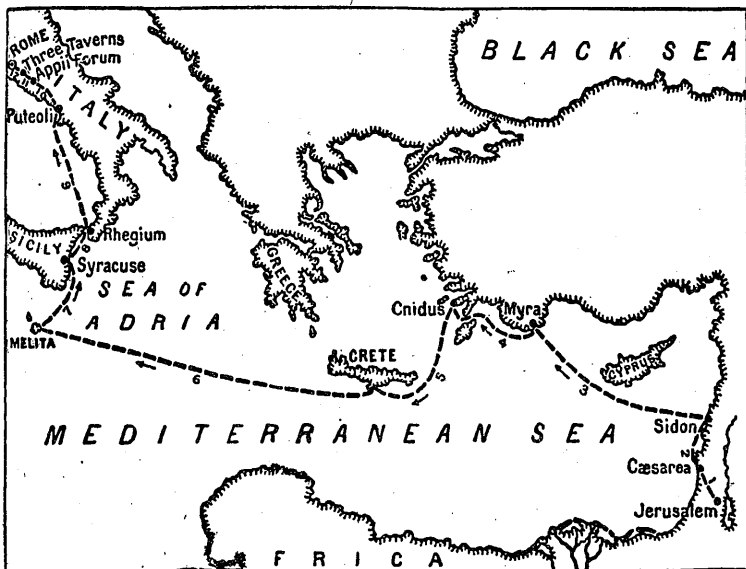
24. Ptöl'e mā'is

19. Trō'as

25. Caes'a rē'a

26. Jě ru'sä lēm

Paul's Voyage to Rome



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Jě ru'sā lēm. Paul's arrest, address, and defense, plot of Jews

- | | |
|---|-----------------------------|
| 1. Caes'a rē'a. Examination before Felix and Festus | 6. Sea of A'drī a, Mě'li ta |
| Paul's appeal to Caesar | 7. Syr'a cūse |
| 2—5. Sī'don, Cy'prus, My'ra, Cnī'dus, Crete | 8. Rhē'gi ūm, Put ē'o h |
| | 9. Ap'pī i Forum |
| | 10. Rōme |

Outline New Testament History

I Period of Final Preparation	{ 1. Annunciation to Zacharias 2. Annunciation to Mary 3. Birth of John the Baptist
II Period. The Life of Christ	{ 1. Thirty Years of Private Life 2. The Year of Obscurity 3. The Year of Popularity 4. The Year of Opposition 5. The Passion Week 6. The Forty Days
III Period. The Church in Jerusalem	{ 1. Pentecost 3. The Church 2. The Apostles 4. Stephen
IV Period. The Church Outside Jerusalem	{ 1. The Church in Samaria 2. The Conversion of Saul 3. The Conversion of Cornelius 4. The Church at Antioch 5. The First Missionaries to Gentiles
V Period. The Life of Paul	{ 1. Birth and Parentage 2. Education 5. Apostle to Gentiles 3. Pharisee 6. Return to Jerusalem 4. Christian 7. Journey to Rome

GENERAL REVIEW QUESTIONS

1. What events does the Period of Final Preparation include?
2. What was the condition of the World at the birth of Christ? The Jews?
3. Describe the events of the first thirty years of the life of Jesus?
4. State the events of the Year of Obscurity. The Year of Popularity. The Year of Opposition.
5. Name the disciples of Jesus.
6. What was the nature of Jesus' ministry?
7. Describe the institution of the Lord's Supper.
8. Describe Jesus' trial. How many were there?
9. Describe the crucifixion and death of Jesus.
10. How often did Jesus manifest Himself after the resurrection?
11. Describe the events of Pentecost Day.
12. Describe the events that lead up to the conversion of Saul.
13. Describe the growth of the Christian Church outside of Jerusalem.

PART FOUR

THE SUNDAY SCHOOL

LESSON I

The History of the Sunday School

I. Origin and Commission. That God has laid His divine approval upon the institution called the Sunday-school is amply proved by the blessed results it has achieved. Its origin can be traced to early Bible times. In the Old Testament God exhorts His people to teach His words "diligently" to their children.

In the New Testament Christ commands His disciples to "go and teach". The Sunday-school therefore has a divine commission.

II. Schools of the Bible. Wherever there are teacher and pupil there is a school. 1) The homes of the patriarchs, therefore, were the first Bible schools, for here the promises (words) of God were transmitted by word of mouth from parents to children.

2. During Moses' time there was constant instruction in the Law and a direct command was given by God to gather men, women and children together to hear and learn. (Deut. 31: 12.)

3. In Samuel's time and later there were schools of the prophets. (1 Sam. 19: 20, and 2 Kings 6: 1, 2.)

4. Teaching priests are referred to in 2 Chron. 15: 3, and 2 Chron. 17: 7.

5. During the captivity the synagogues were the Jews' schools.

6. Nehemiah 8 tells of a great gathering of returned captives for instruction in the Law, with Ezra and other wise men as teachers.

7. Christ taught in the temple and synagogues (Luke 4: 16; Luke 20; 1; John 7: 14).

8. Paul's words in Gal. 6: 6 show that there were teachers and pupils in early apostolic times. See also Acts 17: 11.

III. Schools in the First Seventeen Centuries.

1. In the first centuries of the Christian era the Gospel was spread by *teaching* and *preaching*.

2. During the *Dark Ages*, as the Roman Catholic church with its elaborate church service grew in power, the *teaching service declined* and schools became unpopular.

3. During the *Reformation* Luther and other reformers wrote *catechisms* for the instruction of children, and the *Bible became the text book* for the Protestant schools of that period.

4. A period (eighteenth century) then followed in which the *religious and secular education of the young was sadly neglected*.

IV. The Modern Sunday School and the name of Robert Raikes are inseparably connected. Mr. Raikes was a man of broad sympathies and an earnest student of life in general, and child-life in particular. He gathered about him the neglected children of the streets of his home, Gloucester, England, and in the kitchen of a dwelling house, started his first Sunday-school.—1780. Instruction in reading, writing and the catechism was given by four women who were paid twenty-five cents a day for their services. As a result of his experiments, which were published in his own newspaper, Sunday-schools soon became popular and numerous.

V. Sunday-schools are known to have existed in the United States as early as 1784.

1. In 1824 the **American Sunday School Union** was organized. This union is still active. Its work is of a missionary character.

2. The first **National Convention** was held in 1832.

3. The **International Lesson System** was instituted in 1872. **International Sunday School Conventions** are held every three years. Under the auspices of the **International Sunday School Association** many thousand conventions are held annually in provinces, states, counties and townships.

4. In Rome, 1907, the **World's Sunday School Association** was organized for the purpose of increasing the efficiency of Sunday-schools thruout the world.

5. The **Sunday School Council of Evangelical Denominations**, organized in 1910, consists of representatives of the official Sunday-school Boards of Evangelical denominations in the

United States or Canada. Its object is to advance the Sunday-school interests of the co-operating denominations.

While seeking to co-operate in every possible way with both the International Sunday School Association and the American Sunday School Union or other Sunday-school organizations, the Sunday School Council of Evangelical Denominations nevertheless affirms the entire independence of the denominational bodies in their Sunday-school work, and their absolute right to determine the form and contents of lesson courses for denominational schools.

Note

The use of the term Sunday-school thruout these lessons is a matter of personal preference.—The term Bible school should be substituted by those who prefer it.

TEST QUESTIONS

1. Upon whose authority does the work of the Sunday-school rest? Where may its origin be found?
2. Give examples of Old Testament Bible schools.
3. What schools did the Jews have during the captivity?
4. Prove the existence of Bible teaching in the New Testament.
5. How was the Gospel spread in the first centuries of the Christian era?
6. When did teaching service decline?
7. What did the Reformation do for Bible instruction?
8. What is said of the education of the young in the eighteenth century?
9. Tell of the work of Robert Raikes.
10. What was the result of his work?
11. When was the American Sunday School Union organized?
12. Name three other important Sunday-school organizations.
13. When was the International Lesson System instituted?

LESSON OUTLINE

The History of the Sunday School

- | | | |
|--------------------------------|---|--|
| I. Origin and Commission | { | Early Bible Times
Jehovah's Command
Christ's Command |
| II. Bible Time | { | 1. Patriarchs
2. Moses
3. Samuel
4. Teaching Priests
5. Synagog
6. Ezra
7. Christ
8. Apostles |
| III. First Seventeen Centuries | { | 1. First Centuries of Christian Era—Teaching
2. Dark Ages— Decline [Schools
3. Reformation — Catechism and Bible in |
| IV & V. Modern Times | { | 1. Robert Raikes
2. American Sunday School Union
3. International Lesson System
4. International Sunday School Association
5. World's Sunday School Association
6. Sunday School Council of Evangelical Denominations |

THE SUNDAY SCHOOL

LESSON II

The Purpose of the Sunday School

The need of instruction in God's word gave the Sunday-school birth, and only by supplying this need does it fulfill the purpose of its being. It is the business of every school to teach. It is the business of the Sunday-school to *teach the word of God* keeping a three-fold purpose in view:

1. THE WINNING OF SOULS
2. THE BUILDING OF CHARACTER
3. THE TRAINING FOR SERVICE

1. **The Winning of Souls.** Pupils must be brought into the Sunday-schools, but souls must be won, not for the school nor for

the teacher, but for Christ. The Sunday-school must reach out a helping hand to three classes, (1) those who are leading a life of sin, (2) pupils who come from non-Christian homes, (3) pupils who come from Christian homes.

Being brought to Christ will mean a complete change of life to the first class and to many of the second. Work with these two classes will be the Sunday-school's most difficult task.

The pupil with Christian parents who has been reared in the fear and love of the Lord and properly instructed in His word will but need an opportunity to make an open confession of his faith and to unite with the Church. Confirmation presents this opportunity. Schools in which this privilege does not prevail have a special "Decision Day."

2. The Building of Character. The Sunday-school must continue its work with the pupil who has been won for Christ by helping him develop a Christian character. To be victorious in his Christian warfare he must be courageous, loyal and unselfish. The school can assist him in his character-building:

1) *By encouraging him to lead a life of prayer.*

2) *By precept.* He should know what God's own word requires His followers to be. He should know what the fruits of the Spirit are (Gal. 5: 22, 23), and be encouraged to persevere in the pursuit of these virtues.

3) *By example.* a) By examples of holy men and women of the Bible.

b) By examples of noble characters of all times.

c) By the Sunday-school teacher's living example.

d) By keeping before him the Perfect Character, Christ, the pattern without a flaw, after which all Christian character should be molded.

3. The Training for Service. The soul that is won must be a winner of souls. After a pupil has been brought to Christ and has grown in Christian character, the Sunday-school's next duty is to prepare him for service in the Master's vineyard. It should be quick to recognize the special talents of its pupils and prepare them for the work for which they are best fitted. It should have classes for the training of its own teachers. It should encourage and assist in every possible way such as seem fitted for

the ministry, for deaconess work, or for the various kinds of missionary work. It should give the pupils opportunities for learning the joy of service.

4. Dr. John H. Vincent's Definition of a Sunday School.

"The Sunday-school is a department of the Church of Christ, in which the word of Christ is taught, for the purpose of bringing souls to Christ and of building up souls in Christ."

TEST QUESTIONS

1. What is the work of the Sunday-school?
2. What is the three-fold purpose of Bible instruction?
3. To what three classes do those whom the Sunday-school should win for Christ, belong?
4. What will coming to Christ mean to each of these classes?
5. Of what value is confirmation? Decision Day?
6. How can the Sunday-school assist the pupil in his work of character building?
7. How may the Sunday-school train its pupils for service?
8. Give Dr. Vincent's definition of a Sunday-school.

LESSON OUTLINE

The Purpose of the Sunday School

- | | | | |
|--------------------------|---|------------------------|---------------------------|
| 1. Winning of Souls | { | 1. Life of Sin | |
| | | 2. Non-Christian Homes | |
| | | 3. Christian Homes | |
| 2. Building of Character | { | 1. Prayer | { |
| | | 2. Precept | |
| | | 3. Example | |
| | | | |
| | | | 1. Bible Characters |
| | | | 2. Other Noble Characters |
| | | | 3. Teacher |
| | | | 4. Christ |
| 3. Training for Service | { | 1. Special Talents | |
| | | 2. Training Classes | |
| | | 3. Joy of Service | |

THE SUNDAY SCHOOL

LESSON III

The Importance of the Sunday School

The important position which the Sunday-school occupies is due

1. TO THE FACT THAT IT IS RESPONSIBLE FOR THE RELIGIOUS EDUCATION OF THE YOUTH OF TODAY
2. TO ITS TEXT BOOK AND THE SUBJECTS IT TEACHES
3. TO THE LOFTINESS OF ITS AIM

1. The responsibility of the religious education of the child of today rests largely with the Sunday-school. There are five important reasons for this:

- a) Few churches have day schools for religious instruction.
- b) Not all churches have confirmation or other special classes in which systematic instruction is given in the Bible and catechism.

- c) The majority of Christian homes do not provide their children with the religious instruction they need.

This is not always due to willful neglect. There are many parents who are not qualified to give sufficient Bible instruction to their children and are compelled to depend upon the Sunday-school to supply their lack.

- d) Children coming from non-Christian homes would receive no religious instruction if it were not for the Sunday-school.

- e) The public school does not concern itself with the religious education of its pupils. In many schools, it is true, reading a portion of Scripture forms a part of the opening exercises.

In many others, however, the Bible is a forbidden book and the reading of it in the school-room is prohibited by law.*

2. Its text-book is the Bible, the Book of books. This Book transcends all other books of the world in wisdom and literary beauty. It is the Book of life and truth. Text books on Bible geography, Church history, etc., are entitled to a place in the work of the Sunday-school, but their position is ever subordinate to that of the Bible.

The Sunday-school teaches the history and geography of Bible lands, the history of mankind, God's plan of salvation, God's will to man, the life of the Saviour, the beginning and progress of Christianity. No school offers weightier subjects of study to its pupils than these.

3. Its aim is loftier than that of other schools. It recognizes with them the importance of the physical and mental development of its pupils, but aims specially at the development of their higher nature, their spiritual life. It is the only school whose great task is to win souls for Christ and which makes man's chief concern—the salvation of his soul—its chief concern.

It endeavors to help its pupils to a noble discharge of their duties in this life and to prepare them for life eternal.

TEST QUESTIONS

1. To what is the importance of the Sunday-school due?
2. State five reasons why the responsibility of the religious education of the child rests with the Sunday-school.
3. How does the text book used by the Sunday-school contribute to its importance?
4. What is said of the use of other text books than the Bible?
5. What subjects are taught in the Sunday-school?
6. How does its aim compare with that of other schools?

LESSON OUTLINE

The Importance of the Sunday School

- | | | |
|--|---|---|
| 1. Responsibility of the Religious Education of the Child Largely with the Sunday School | { | <ol style="list-style-type: none"> 1. Few Parochial Schools 2. Lack of Confirmation Classes 3. Neglect of Christian Homes 4. Non-Christian Homes 5. Absence of Religious Instruction in Public Schools |
| 2. Text Book and Subjects | { | <ol style="list-style-type: none"> 1. Bible 2. Other Text Books Subordinate 3. Important Subjects |
| 3. Aim — Loftier than that of Other Schools | | |

*"In eleven states and in the District of Columbia the law is favorable to the use of the Bible in the public schools. In ten other states either the Courts or the State School Superintendents have decided that the use of the Bible in the school room is lawful. There are fourteen states where laws and Court opinions do not directly decide the matter. In eight states opinions have been rendered against the use of the Bible. It would be difficult to find a school in which the Bible is read in Nevada and New Mexico, altho there are no decisions there against its use."

From the Report on the Bible in the Public Schools,

by Wm. F. McCauley.

Published by National Reform Association.

THE SUNDAY SCHOOL

LESSON IV

The Duties of the Sunday School

The successful performance of its one great duty involves certain specific duties on the part of the Sunday-school. In this and the following lessons we shall consider its duties toward

1. THE PUPIL
2. THE TEACHER
3. THE HOME
4. THE STATE
5. THE CHURCH
6. MISSIONS
7. THE BIBLE

1. Toward the Pupil. It is the Sunday-school's duty

- 1) To have the school-building properly lighted and heated.
- 2) To furnish comfortable chairs.
- 3) To provide competent teachers.
- 4) To adapt its instruction to the pupil's needs.
- 5) To provide a good supply of wholesome literature.
- 6) To have training classes where the older pupils may be prepared for teaching.

2. Toward the Teacher. In addition to providing for his physical comfort as expressed in (1) and (2) above, the Sunday-school should

- 1) Assign the teacher to the work for which he is best fitted.
- 2) Provide literature that will aid him in the preparation of his lesson as well as in his work in general.
- 3) Have teacher meetings for lesson study and the discussion of Sunday-school problems.
- 4) Give all possible support and encouragement to a faithful and efficient discharge of his duties.

3. Mutual Duties of the Sunday-school and the Home

1) *The Sunday-school must be true to the trust placed in it by the Christian home. It must*

- a) Engage Christian teachers only.
- b) Supply the religious instruction which it promises to give and which, in consequence, the home has a right to demand of it.
- c) Keep before the pupils high ideals. It should make much of the Fifth Commandment and the privilege and sanctity of home life.

2) *The Home should further the work of the school.*

- a) A spiritual atmosphere should pervade the home, and family worship observed.
- b) Parents should be examples of righteous living.
- c) The home should speak well of the school and its teachers.
- d) Parents should encourage home study, and prompt and regular attendance.

e) Its members should be members of the school proper or of the Home Department.

f) It should contribute to the support of the school.

3) *The Sunday-school can expect but little support from non-Christian homes.* Thru the pupil, thru personal contact of teacher and pastor with the parents, and by means of literature, it should endeavor to win such homes for Christ.

4. Toward the State. The words of Jesus, "Render unto Caesar the things which are Caesar's and unto God the things which are God's" point quite clearly to the fact that the Christian has duties of citizenship. Ours is a Christian nation and the

Sunday-school must help preserve its religious life. To this end it should

- 1) Teach the duties of Christian citizenship.
- 2) Encourage a love of country and reverence for the flag.
- 3) Appropriately recognize national holidays.
- 4) Pray for the welfare of the nation.

TEST QUESTIONS

1. What are the duties of the Sunday-school toward the pupil?
2. Name the duties of the Sunday-school toward the teacher.
3. How can the Sunday-school be true to the trust placed in it by the home?
4. How should the home further the work of the school?
5. What may the school do for the non-Christian home?
6. What are the duties of the Sunday-school toward the state?

LESSON OUTLINE

Duties of the Sunday School

- | | | |
|-----------------------|--|--|
| 1. Toward the Pupil | <ul style="list-style-type: none"> 1. Physical Comfort 2. Competent Teachers 3. Proper Instruction 4. Good Literature 5. Training Classes | |
| 2. Toward the Teacher | <ul style="list-style-type: none"> 1. Proper Assignment 2. Helpful Literature 3. Teachers' Meeting 4. Encouragement | |
| 3. Toward the Home | <ul style="list-style-type: none"> 1. Christian Teachers 2. Religious Instructors 3. High Ideals 4. Win Non-Christian Home | Home Toward School <ul style="list-style-type: none"> 1. Spiritual Atmosphere 2. Family Worship 3. Home Study 4. Home Department 5. Support |
| 4. Toward the State | <ul style="list-style-type: none"> 1. Christian Citizenship 2. Patriotism 3. National Holidays 4. Prayer | |

THE SUNDAY SCHOOL

LESSON V

The Duties of the Sunday School (Concluded)

5. Mutual Duties of the Sunday-school and the Church. The Sunday-school is a vital part of the Church; it is its teaching service. It has been defined as "the church engaged in the study of the Word of God." The closest possible relation, therefore, should exist between them, the Sunday-school giving love, honor and obedience to the church, and receiving in turn, love, encouragement and support.

1. The Sunday-school should

1) Acknowledge the authority of the Church as a child acknowledges the authority of its parents.

2) Teach in harmony with the doctrines of the Church.

3) Prepare its pupils for church worship. To this end the worship in the Sunday-school should be dignified and reverently participated in by the whole school.

4) Take part in the preaching service of the church.

5) Take a live interest in all the activities of the local church and of the denomination it represents.

6) Be loyal to its Church in the use of denominational Sunday-school publications.

2. The Church should

1) Heartily support and lovingly supervise the work of the school.

2) By pulpit announcements keep the Sunday-school before the church members.

3) Publicly recognize the work of the Sunday-school by an annual special service for the installation of teachers and officers.

4) Its members should be identified with the school proper or with the Home Department.

6. Toward Missions. The Sunday-school has a duty toward the world. Jesus laid the work of evangelizing the world upon the hearts of the apostles, and this duty still rests upon the heart of every Christian. The Sunday-school, as an evangelizing agency, must extend its work beyond the boundaries of its own

church. Upon it the progress of missions largely depends. The young Christian of today will be directing the activities of the Church of tomorrow. The more alive he now is to his responsibilities toward his brother at home and abroad, the more steadily and gloriously will the work of winning the world for Christ advance.

The Sunday-school should have an inquiring, praying and giving interest in missions. The school that has not this interest is false to its purpose.

1) *It should teach missions.*

a) Thru mission study classes.

b) By having a Mission Sunday, when in addition to the regular lesson a certain phase of mission work is presented.

c) By lectures, pictures and literature showing the needs and progress of the work.

The best results will be obtained by *systematic instruction*.

2) *It should pray and encourage the pupils to pray for missions* in general, and for the work and workers of its own denomination.

3) *It should support missions by cheerful giving.*

7. Toward the Bible.

1) *The Sunday-school should make the Bible a better known book.* The pupil should know it as a whole book and not as a collection of little bits. He should learn how to handle his great weapon of Christian warfare. He should be familiar with and in his Bible and be able to locate without hesitation its most important passages.

2) *It should make the Bible a more revered and better loved book.* The more truly familiar the pupil grows with the Word the more will He revere and love it. Let him be shown its beauty, its truth, its helpfulness in his daily life, and it will become "a lamp" unto his feet and a "light" unto his path.

TEST QUESTIONS

1. What is the relation of the Sunday-school to the church?
2. Name six duties of the school toward the church.
3. What should be one of the aims of the school?
4. What should be the attitude of the Sunday-school toward denominational publications?

6. How does the progress of missionary work depend upon the Sunday-school?
7. What three-fold interest should the Sunday-school have in missions?
8. How may the Sunday-school teach missions?
9. Name two duties of the Sunday-school toward the Bible.

LESSON OUTLINE

Duties of the Sunday School

- | | | | |
|----------------------|---|--|---|
| 5. Toward the Church | { 1. Acknowledge Authority
2. Church Doctrines
3. Church Worship
4. Sunday School in Church
5. Activities of Church
6. Denominational Publications | Church Toward School | { 1. Support and Supervision
2. Pulpit Announcements
3. Recognition by Installation Service
4. Home Department |
| 6. Toward Missions | { 1. Teach
2. Pray
3. Give | { 1. Mission Study Class
2. Mission Sunday
3. Lectures, Pictures, Literature | |
| 7. Toward the Bible | { 1. Increase Knowledge of Bible
2. Increase Love for Bible | | |

THE SUNDAY SCHOOL

LESSON VI

The Organization of the Sunday School

Organization increases the efficiency of a Sunday-school. It saves time and strength. It gathers together scattered forces and directs energy. God is a God of order; the Sunday-school is His hand-maid and should do its work in an orderly manner. A well-organized Sunday-school should have

1. A WELL-ORGANIZED WORKING FORCE
2. A GOOD EQUIPMENT
3. A PROPER CLASSIFICATION OR GRADING OF ITS PUPILS

The amount of organization a school needs depends on local conditions. Too much is as undesirable as too little.

1. The Working Force

1) *The Pastor* is the head of the Sunday-school as well as of the church. He should be the spiritual counsellor of every member of the school. It is his duty to see that none but Christian teachers engage in the work, that no false doctrines are taught, but that pure Christian teaching alone prevails.

2) *The Superintendent* supervises and directs the affairs of the school. His prominent position demands that he be a man of pure Christian character. He must possess executive ability, tact, patience and an intimate acquaintance with the work of the Sunday-school in all its departments.

3) *The Assistant Superintendent* should be what his name implies, the superintendent's helper. Definite duties should be assigned him. In the superintendent's absence the duties of that office devolve upon him.

4) *The Secretary* should keep a careful enrollment of the school and an accurate record of attendance, contributions and all transactions of the school.

5) *The Treasurer* takes charge of the school's finances. He should keep an accurate account of receipts and expenditures and submit clear reports at the business meetings of officers and teachers.

6) *The Musical Director*. Singing is an important part of Sunday-school worship and the musical director should regard it as such. He should have a knowledge and love of good music, be a good leader, and aim to interest the whole school in the service of song.

7) *The Librarian* is responsible for books that are the property of the Sunday-school and has charge of the Sunday-school library.

8) *The Teachers* have the special duty of teaching. Their work and qualifications are considered in detail in Part Six.

2 Equipment. Good tools are a great help to efficient work. In addition to a roomy building provided with comfortable seats, the Sunday-school needs Bibles, a sufficient number of hymn-books, a musical instrument, black-boards, charts and maps. It should also have Sunday-school papers and a library for teachers and pupils. The ideal school has a separate room for each department which has its own equipment and special officers.

TEST QUESTIONS

1. Name some of the advantages of organization.
2. What constitutes a well-organized Sunday-school?
3. Define the position of the pastor in the Sunday-school.
4. Name some qualifications of a good superintendent.
5. Name some of the duties to be assigned to the assistant superintendent.
6. What are the duties of the secretary?
7. What are the duties of the treasurer?
8. What qualifications should the musical director possess?
9. What is the work of the librarian?
10. Name some of the things which the equipment of a Sunday-school should include.

LESSON OUTLINE

The Organization of the Sunday School

- | | | |
|-----------------------------|--|---|
| | | <ul style="list-style-type: none"> 1. Pastor 2. Superintendent 3. Assistant Superintendent |
| 1. Working Force | <ul style="list-style-type: none"> 1. Officers 2. Teachers | <ul style="list-style-type: none"> 4. Secretary 5. Treasurer 6. Musical Director 7. Librarian |
| 2. Equipment | <ul style="list-style-type: none"> 1. Bibles 2. Hymn Books 3. Musical Instrument 4. Black Boards 5. Charts, Maps 6. Sunday School Papers 7. Library | |
| 3. Classification — Grading | | |

THE SUNDAY SCHOOL

LESSON VII

The Organization of the Sunday School (Concluded)**3. The Grading of the Sunday-school***1) Need of grading*

Let us in fancy enter a home consisting of parents and five children aged three, eight, ten, fourteen and twenty years respectively. After an exchange of greetings with the parents our attention is directed to the baby of the family, a winsome girl of three; we give her the sunniest smile we own and talk to her in the simplest language at our command.

The child of eight shakes hands "like a man," and unconsciously, almost, our manner and conversation adapt themselves to him. Baby talk has dropped out of his vocabulary. If we would make friends with this "little man" we must meet him on his own interesting field of work and play.

The youth of ten is but two years ahead of the boy of eight, but he has made wonderful discoveries in these two years. There

are things he knows and can talk about, and if we are wise, we speak to him as tho we appreciated this fact.

We turn to the girl of fourteen. Again our manner and form of address change. If we know anything at all about the growth of human nature we realize that in her being a conflict is going on. We realize that we are near holy ground. We say but few words to her at first, not sure of her or of ourselves, but we fill these few words and our grasp of her hand with sympathy, confidence and deference. She is worth knowing but we must proceed cautiously if we would win her friendship.

The hearty handshake, the sincere frankness of the oldest son of the house bespeaks the man. We treat him as such and converse with him about man's interests and affairs. His only real lack is experience and we are ready to make the necessary concessions to this lack.

This whole family is in the Sunday-school. At home they find conversation, food, clothing adapted to their wants. At school secular instruction is fitted to their years and ability. Should they not find in the Sunday-school the religious instruction they are in need of? They dare not be taught alike. There should be milk for the babes, meat for the adults, and a proper and careful combination of both for the Primary, Junior, Intermediate and Senior pupils.

2) *Age, interests and ability* from the **basis of grading** or classification.

Grading a school, therefore, is grouping the pupils into classes according to age, interests and ability and giving them instruction adapted to their needs. Teachers should be assigned to the departments for which they are best fitted.

Following are the *divisions* of the Sunday-school with their various *departments*.

Elementary Division

- 1) *Cradle Roll*, for children too small to attend the Sunday-school, usually under three years of age.
- 2) *Beginners*, for children from three to six.
- 3) *Primary*, for children from six to eight, inclusive.
- 4) *Junior*, for children from nine to twelve, inclusive.

Secondary Division

5) *Intermediate*, for boys and girls from thirteen to sixteen, inclusive.

6) *Senior*, for pupils from seventeen to twenty, inclusive.

Adult Division

7) *Adult Bible Classes*, for all over twenty.

8) *Home Department*, for those who cannot attend the regular sessions, but who study the lessons at home.

TEST QUESTIONS

1. Why should the Sunday-school be graded?
2. What is the basis of classification?
3. What is meant by grading a school?
4. Name the three divisions of the Sunday-school.
5. What are the departments of the Elementary Division?
6. Name the departments of the Secondary Division.
7. What does the Adult Division include?

LESSON OUTLINE**The Grading of the Sunday School**

1. Basis	{ 1. Age 2. Interests 3. Ability						
2. Divisions	<table> <tr> <td>1. Elementary</td><td> { 1. Cradle Roll. Under Three 2. Beginners' Dep't. Three to Six 3. Primary Dep't. Six to Eight Inclusive </td></tr> <tr> <td>2. Secondary</td><td> { 1. Intermediate Dep't. Thirteen to Sixteen Inclusive 2. Senior Dep't. Seventeen to Twenty Inclusive </td></tr> <tr> <td>3. Adults</td><td> { 1. Adult Classes 2. Home Department </td></tr> </table>	1. Elementary	{ 1. Cradle Roll. Under Three 2. Beginners' Dep't. Three to Six 3. Primary Dep't. Six to Eight Inclusive	2. Secondary	{ 1. Intermediate Dep't. Thirteen to Sixteen Inclusive 2. Senior Dep't. Seventeen to Twenty Inclusive	3. Adults	{ 1. Adult Classes 2. Home Department
1. Elementary	{ 1. Cradle Roll. Under Three 2. Beginners' Dep't. Three to Six 3. Primary Dep't. Six to Eight Inclusive						
2. Secondary	{ 1. Intermediate Dep't. Thirteen to Sixteen Inclusive 2. Senior Dep't. Seventeen to Twenty Inclusive						
3. Adults	{ 1. Adult Classes 2. Home Department						

REVIEW QUESTIONS

1. What is the origin of the Sunday-school? Tell about the schools mentioned in the Bible.
2. Tell about the teaching service in the first seventeen centuries. Discuss the work of Robert Raikes.
3. What is the purpose of the Sunday-school?

4. Why does the responsibility of the religious education of the young rest largely upon the Sunday-school?
5. Name the duties of the Sunday-school toward the pupil. Toward the teacher.
6. What are the duties of the school toward the church? The state?
7. Give the mutual duties of Sunday-school and home.
8. What is the duty of the school toward missions?
9. Discuss the organization of the Sunday-school.
10. What is meant by classification? Name the divisions of the Sunday-school and the departments of each division.

General Outline

I. History	{	1. Bible Times		
		2. First Seventeen Centuries		
		3. Robert Raikes		
		4. Modern Organizations		
II. Purpose—Teaching Word of God	{	1. Winning of Souls		
		2. Building of Character		
		3. Training for Service		
III. Importance	{	1. Responsibility		
		2. Text Book		
		3. Aim		
IV & V. Duties	{	1. Pupil		
		2. Teacher		
		3. Home		
		4. State		
		5. Church		
		6. Missions		
		7. Bible		
VI. Organization	{	1. Officers and Teachers		
		2. Equipment		
		3. Classification		
VII. Grading	{	1. Elementary Division	{	1. Cradle Roll
				2. Beginners
				3. Primary Dep't
				4. Junior Dep't
		2. Secondary Division	{	5. Intermediate Dep't
				6. Senior Dep't
		3. Adult Division	{	7. Adult Classes
				8. Home Dep't

PART FIVE

THE PUPIL

LESSON I

The Teacher's Knowledge of the Pupil

I. The Pupil's Position in the School. There are two necessary factors in every school, the pupil, or student, and the teacher. Of these the pupil is entitled to first consideration. *A school exists for the benefit of its pupils.* Any institution of learning in which this is not the case, is a school in name only. Educators who attempt to fit the children to the school, to an educational system, are guilty of a grievous wrong. This was a common error of the past and is still in evidence in the present day. The evil results that have invariably followed such a mistake, loudly call attention to the fact that **the welfare of the pupil is the school's chief concern.**

The system must fit the pupil. Equipment, courses of study, methods, and teaching must be adapted to him. His need is, in truth, the school's dictator and it must comply with this dictator's demands or utterly fail in its mission.. The teacher must therefore study the pupil before attempting to teach him. The more thoro his acquaintance with the student's needs, the better will be his teaching. He can not know him too well.

II. The Teacher's Knowledge of the Pupil includes a knowledge of the development of life in general and a knowledge of the life of each pupil in particular.

1. *The Teacher should have a General Knowledge of the Pupil.* Man is a trinity. He is body, mind and spirit. The Sunday-school teacher's work of developing the spiritual life of the pupil calls for a knowledge of his physical, mental, esthetic, social and moral life.

(1) *Physical Life*

(a) God made the body; the Saviour dwelt in the body for more than thirty years; the Holy Spirit has made it His temple; it is the dwelling-place of the soul of man during his sojourn on earth. It is, therefore, not to be despised, but properly nourished and cared for.

(b) Body and mind are interdependent. The teacher should know that improper nourishment stunts both physical and mental growth; that ill-health is often a cause of inattention, indifference, discontent and discouragement; that improper ventilation and temperature produce listlessness and weariness.

The teacher should be able to give to his pupils wholesome advice regarding the care of their bodies. Every Sunday-school teacher should be required at least to read carefully some simple treatise on Physiology and Hygiene.

(2) *Mental Life.* The mind is that power of the soul that goes in search of knowledge. Thru it man gains a knowledge of the world, other men, himself and God. It has many faculties, which, according to certain laws, unfold gradually and constantly from infancy to maturity. A well-developed mind increases man's usefulness and happiness, and strengthens and deepens his spiritual life.

(3) *Esthetic Life.* The esthetic nature expresses itself in a love for the beautiful, in the pursuit of the fine arts. This love should be awakened in the pupil, encouraged and guided, not with a view to his becoming a great sculptor or musician, but because the appreciation of the beautiful in music, painting, architecture, etc., has an ennobling effect on character.

(4) *Social Life.* The pupil is a social being, a member of society. The little child does not know this; he is self-centered, sufficient unto himself. After a few years, however, he begins to realize that he is one among many. He begins to live and work with others, and social needs and duties arise. *When he learns to live for others, his social nature will have reached its highest development.*

TEST QUESTIONS

1. Name the two necessary factors of a school.
2. What position does the pupil occupy in the school?
3. What should be the school's chief concern?
4. Why should the teacher study the pupil?
5. What should the teacher's knowledge of the pupil include?
6. What general knowledge of the pupil does the teacher's work require?
7. Why is the care of the body important?
8. How do the powers of the mind develop?
9. Of what value to man is a well-developed mind?
10. How does the esthetic nature manifest itself?
11. Why should the esthetic nature be developed?
12. What is the highest development of the social nature?

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THE PUPIL

LESSON II

The Teacher's Knowledge of the Pupil. (Concluded)

5) *Moral Life.* The moral nature develops slowly. The child has no definite sense of right and wrong, and its conscience is not fully aroused until the years of adolescence.

6) *Spiritual Life.* The spiritual life is also one of growth. It unfolds slowly from childhood's unquestioning faith to the intelligent, well-grounded faith of manhood and womanhood. It has its seasons of doubt and its seasons of special awakening, of conviction of sin, and desire for a Saviour.

7) *Play.* Play is of real value to the child.

a) He plays because he must be active; he must have an *outlet for the surplus amount of energy* that is continually being generated in his growing body.

b) *Play exercises and develops his powers.*

c) *Play is a preparation for life.* The child's play of house-keeping and storekeeping, the boy's game demanding obedience to rules, calling for skill, perseverance and self-control, are a training for the work of future life.

d) Play is of value to the teacher because it *reveals the child's nature and indicates the appearance of new powers.*

e) As the child develops, the nature of his play changes. The *child plays alone*; the boy seeks a rival with whom he *competes*, his aim is to "outshine" the other fellow. The *youth* joins the "team" and *co-operates* with its members, anxious to excel not for his own sake so much as for the sake of the team.

III. The Teacher should have a Knowledge of the Individual Life of each Pupil. While the same general laws govern the growth of human lives, each life has a development peculiar to itself. No two lives unfold in the same way. Some have a rapid mental growth; others, a rapid physical growth. Some children are more mature at twelve than others at fifteen. Each life has its peculiar needs; it has its advantages and disadvantages which advance or retard its growth and which must be carefully considered by the teacher.

1. *The teacher should acquaint himself with his pupil's home life.* He should know who his parents are and with what daily influences he is surrounded. The writer has seen in the same class a girl who, at sixteen, was bearing home burdens which would have been heavy for a woman of forty, and a girl whose life had been one summer day with no cloud to mar its brightness. How could a teacher who did not know the home life of these two girls, meet and adequately supply their needs?

2. *He should know the nature of the pupil's work or school-life.*

3. *He should know the pupil's companions and his manner of spending his leisure hours.*

All this must be done unobtrusively; it will require time and thought, much tact and love, but it will yield blessed results.

TEST QUESTIONS

1. How does the moral nature develop?
2. How does the spiritual life unfold?
3. In what three ways is play of value to the child?
4. Of what value to the teacher is the pupil's play?
5. What characterizes the play of the child? The boy? The youth?
6. Why should the teacher have a knowledge of the individual life of each pupil?
7. What should this knowledge include?

LESSON OUTLINE

The Pupil						
The Teacher's General Knowledge of Pupil	{	Value of Play	{	1. To Pupil	{	1. Outlet for Energy
				2. To Teacher		2. Develops Powers
						3. Prepares for Life
					{	1. Reveals Child's Nature
						2. Reveals New Powers
The Teacher's Knowledge of Pupil's Individual Life				{	1. Home Life	
					2. Work	
					3. School Life	
					4. Companions	
					5. Recreation	

THE PUPIL. ELEMENTARY DIVISION

LESSON III

The Cradle Roll and Beginners

Early Childhood. (From Birth to Six Years)

"There is nothing on earth so wonderful as the budding soul of a little child." There is no period in the unfolding of a human life of graver importance than the years of childhood. It is man's period of foundation-laying, that first and necessary step in his work of character-building. He needs a firm physical, mental and spiritual foundation if his character is to attain full beauty and strength.

The infant is the embodiment of wonderful possibilities, of hidden powers. Some of these powers will come forth without the teacher's assistance; others must be drawn out, and all should be carefully developed with a view to bringing the child ultimately "unto a full-grown man, unto the measure of the stature of the fullness of Jesus Christ." (Eph. 4:13.)

It is impossible to do more than briefly present in the following lessons the principal conclusions reached by scholars in their study of the development of human life. The writer earnestly hopes that the student may find the subject interesting enough for further study.

1. Physical Life.

1. *Growth.* During this period the body grows rapidly in weight and height. Proper physical development is the child's first need and should be promoted by means of wholesome food, pure air, rest and exercise.

2. *Activity* or restlessness is a leading characteristic of early childhood. A child cannot stay long in one position. He must be active in order to develop his muscles and use up his surplus energy. It is *wrong to repress his activity*. The pent up energy will make its escape by and by, perhaps in mischief, or, if not allowed to escape, may result in nervousness or irritability. For their own sake and for the sake of the rest of the school the beginners should have a separate class room. The program may then include motion songs, marches, hand-work and other exercises by which activity may be directed and used, not repressed.

II. Mental Life.

1. *Curiosity* is the child's "natural thirst for knowledge." To him the world is an undiscovered country. He has everything to learn and he immediately sets to work to acquaint himself with his surroundings. His first knowledge comes to him thru the avenues of his five senses; therefore, he strives to touch, taste, smell, see and hear every new object.

When he can talk he begins to ask *questions*. However trying his questions may be, he should be kindly, not impatiently, answered. Telling a child not to ask questions, is to bid him cease thinking. "Curiosity is the mother of knowledge" and should be encouraged, not repressed.

2. *Imitation* is another leading characteristic of the little child, and, with curiosity, remains with him thruout his life. We are all imitators, young and old. It is our way of learning to do things. *The little child imitates the actions* of those about him. The little girl *patterns her play* after mother's household duties; the boy attempts to do what father does. *By repeatedly imitating an action the child forms a habit*. We should therefore never do anything in the presence of a child that we do not wish him to copy.

3. *Imagination*. The child lives in a world of fancy. His imagination turns the chair into a carriage, the nursery into a palace, and makes of himself a king. The little boy's imagination saw alligators and hippopotami in the creek near his home and brought the wonderful news to his mother. Such "lies" should not be punished. The child should rather be patiently *trained to distinguish the fanciful from the real*.

Children at this age are passionately fond of stories, especially fairy tales.

TEST QUESTIONS

1. Name two characteristics of the physical life of early childhood.
2. How should physical development be promoted?
3. How should the child's activity or restlessness be dealt with?
4. Why should the beginners have a separate room?

5. Name three mental traits of early childhood.
6. Of what value to the child is curiosity?
7. How and why should a child's questions be answered?
8. Of what value is imitation to the child?
9. What does the little child imitate?
10. In what does the repeated imitation of an action result?
11. How does imagination affect the life of the child? Illustrate.
12. How should the child's so-called "lies" be dealt with?
13. Of what kind of stories is the little child especially fond?

LESSON OUTLINE

Cradle Roll and Beginners Early Childhood—Birth to Six Years

I. Physical Life	{	1. Rapid Growth	{	1. Food
				2. Air
	{	2. Activity	{	3. Rest
				4. Exercise
II. Mental Life	{	1. Curiosity	{	1. Separate Class Rooms
				2. Direct Activity
		2. Imitation	{	1. Senses Active
				2. Questions
		3. Imagination	{	1. Imitates Actions
				2. Play
				3. Habit
				1. Play
				2. Not Controlled
				3. Fairy Stories

THE PUPIL. ELEMENTARY DIVISION

LESSON IV

The Cradle Roll and Beginners (Concluded)

Early Childhood. (From Birth to Six Years)

III. Social Life. The little child is *self-centered*. He has *no social needs or desires*. He is too busy developing his powers and exploring the little world about him to concern himself with others.

IV. Moral Life. The child must be told what is right and wrong. *Parents and teachers should be consistent* in their dealings with children, and should themselves be *examples of right doing*. It is necessary that in these early years the child form the *habit of obedience*.

V. Spiritual Life.

1. Doubts do not disturb the mind of the little child. He believes what he is told, is trustful and confiding. It is an age of *unquestioning faith*. Loved and protected by his earthly parents, it is but natural for him to believe in a heavenly Father, who is wise and loving and takes care of His great family of children.

2. Do not trouble the little child with creeds and doctrines. Acquaint him with his heavenly Father and with Jesus, who loved the children.

3. His passion for stories is the teacher's guide. Tell him *Bible and Nature Stories*, teach him *short verses of Scripture* and *little songs*.

4. He should, above all, be encouraged *to talk with God*, not merely to say little set prayers, but to tell his Father in heaven anything and everything that concerns his little life. He who takes his play, his childish joys and needs to *his Friend in Heaven* will not, when the big needs and the real work of life come, fail to know where his comfort and help are to be found.

VI. The Teacher of the Beginners' Department.

1. The teacher of the beginners should be a woman of noblest Christian type.

2. She must understand child nature and have the necessary patience, love, and tact to deal with it.

3. Since she is among the first to "mold the clay," she must be very careful and prayerful about her work. No impress should be thoughtlessly made.

4. She should remember that the child is an imitator and a close observer of her every action. She should, therefore, be of an even, cheerful temper, gentle, but firm in her discipline, and a worthy example for the child to follow.

5. She should know the art of story-telling and be able to talk to the children in plain, simple language.

VII. The Cradle Roll members are not under the direct influence of the Sunday-school, yet the school can do more than enter a child's name on its roll and send him a birthday card.

1. The sympathetic Cradle Roll visitor will often find an opportunity to serve the mother and at the same time serve the child.

2. She can endeavor to win the parents for the Sunday-school and the church.

3. Mothers' meetings, properly conducted, are able to bring about desirable changes in home training.

4. The Cradle Roll visitor must not be an interfering, gossiping person, but a sensible, tactful, Christian woman, who is able to shed a good influence about her wherever she goes.

TEST QUESTIONS

1. Why is the little child self-centered?
2. What two things does the moral training of the child require of teachers and parents?
3. What important habit should be formed in early childhood?
4. What is the leading trait of the child's religious life?
5. In what should his religious instruction consist?
6. What should prayer mean to the little child?
7. Name four necessary qualifications of the teacher of the beginners.
8. How may the Sunday-school serve its Cradle Roll members?
9. Name the necessary qualifications of the Cradle Roll visitor.

Cradle Roll and Beginners
Early Childhood—Birth to Six Years

III. Social Life — No Social Desires

IV. Moral Life { 1. No Definite Sense of Right and Wrong
2. Parents and Teachers to be Examples
3. Habit of Obedience

V. Spiritual Life { 1. Unquestioning Faith
2. Nature and Bible Stories
3. Scripture Verses and Songs
4. Prayer

VI. Teacher of Beginners { 1. Understanding of Child Nature
2. Prayerful and Careful
3. Discipline Gentle and Firm
4. Art of Story Telling

VII. Cradle Roll Visitor { 1. Sympathetic and Tactful
2. Willing to Serve
3. Win Parents for School and Church
4. Mothers' Meetings

THE PUPIL. ELEMENTARY DIVISION

LESSON V

The Primary Pupils

Middle Childhood. (Six to Eight Years Inclusive)

The close of the sixth year marks the entrance upon middle childhood. The child's growth has been so constant and gradual, that neither mind nor body makes any special demonstration of the transition. The pupils of the primary department have the same traits that characterize the beginners, altho there is a difference in the degree of their intensity.

The child's powers are ever reaching upward and onward toward full development. In the first year of his life he has been busy discovering himself and adjusting himself to the physical world about him. He has, as it were, been forced to keep his eyes on the ground. When this is no longer necessary, he begins to indulge himself in a *larger outlook, a broader view of people and things*. This change of view point, this widening of the horizon, revealing new worlds, constitutes the principal difference between early and middle childhood. If the child enters school, he comes in touch with a new world; he not only plays, but works with other children, and for several hours each day is under the direct influence of that very important factor in the shaping of his life, the public school teacher.

I. Physical Life.

1. *Physical growth* is rapid during this period, altho slower than in early childhood.

2. *Activity* is a striking characteristic of the primary pupil as well as of the beginner. He must be kept busy or evil results will follow. He has his muscles under better control than his baby brother, and his energy may often be given an outlet, and at the same time used to advantage, in the performance of little tasks.

3. *Play* is still a necessary part of his life but, as a rule, he does not like to play alone. He now seeks *companions* and delights in games.

II. Mental Life.

1. *Increase in Power.* His mental faculties have grown stronger. Memory has gained considerable power and he has begun to think for himself.

2. *Curiosity.* He is still inquisitive, a perfect "bundle of questions." He is beginning to "put two and two together" and to want to know the cause of things. His broader outlook is largely responsible for this. We are guilty of a grievous wrong if we are other than *truthful in answering his questions*, whatever these questions may be. We may deceive him for a time, but his awakening will come, bringing with it bitter disappointment and a sense of having been wronged, and it is not likely that his confidence in us will ever again be fully restored.

3. *Imitation* plays an important part in his school and home life. He is learning to write, pronounce words correctly, sing, march and do many other things according to the example or rule placed before him in the school room. In other words, *he is acquiring skill and forming habits thru the power of imitation.*

Play is largely imitative. The little girl loves to play school and as a rule her highest ambition is to be a teacher.

Parents, teachers, near friends and relatives are the child's ideals. Their influence is now at its full height.

4. *Imagination* is still very active, altho *under better control* than in the preceding period. He now makes a distinction between the fanciful and the real and considers it important to know whether a story is true or "made up."

III. Esthetic Life. His sense of the beautiful should be awakened. The exceeding low price of good prints of the world's best pictures makes it possible to adorn the home and school with works of art. The singing of songs that are *true music*, the admonition that screaming is not singing, the *well-modulated voice of the teacher*, the memorizing of parts of *beautiful poems*, the presence of *flowers*, all tend toward developing in the child a sense of harmony and beauty.

TEST QUESTIONS

1. What constitutes the principal difference between early and middle childhood?
2. Name two characteristics of the physical life of the primary age.
3. How may the activity of the primary child be directed and used?
4. What change has taken place in his play?
5. Name four mental traits of this period.
6. How does the child's curiosity manifest itself?
7. What is said of the child's questioning?
8. Of what value to him is the power of imitation?
9. Whom does the child of this age imitate?
10. How does his power of imagination differ from that of the beginner?
11. In what ways may the child's sense of beauty be developed?

LESSON OUTLINE

The Primary Pupil

Middle Childhood. (Six to Eight Inclusive)

- | | | |
|--------------------|---|--|
| I. Physical Life | { | 1. Rapid Growth
2. Activity
3. Play — Companions |
| II. Mental Life | { | 1. Curiosity — Questions
{ a. Skill
b. Habit
c. Play
d. Persons
2. Imitation
3. Imagination — Better Control |
| III. Esthetic Life | { | To be Aroused { <div style="display: inline-block; vertical-align: middle;"> 1. Pictures
 2. Music
 3. Poetry
 4. Flowers </div> |

THE PUPIL. ELEMENTARY DIVISION

LESSON VI

The Primary Pupil. (Concluded)

Middle Childhood. (Six to Eight Inclusive)

IV. Social Life. The child is still self-centered, but in his play and work with other children, he is beginning to recognize the fact that they have position and rights as well as he. He is now a member of society and by careful training should be drawn away from thought of self to kind and helpful thought of others.

V. Moral Life. The child is forming his ideas of right and wrong and *must still be taught by precept and example. His elders must be consistent in their discipline* and help him strengthen the habit of obedience and right-doing begun in the preceding period.

VI. Spiritual Life.

1. This period, like the previous one, is an age of *faith*.
2. *Religious truths should be presented in story form.* The child should be required to reproduce, retell the stories told by the teacher.
3. Since he has begun to think for himself the teacher should *draw him out* and not tell too much about the lesson herself.
4. He has entered upon life's "gathering time" and his memory should begin its storing away of *Bible gems*. Care should be taken, however, not to overtax his strength.
5. *Prayer*, talking with God, should now have grown to be a helpful habit.

VII. The Teacher of the Primary Pupils.

1. The teacher of the primary pupils should be a woman possessed of the same tact, patience, love and understanding of child-nature as were found to be necessary in the teacher of the beginners.
2. She must be gentle, but firm, and consistent in her discipline.
3. She must know the art of story-telling.
4. *Her language must be simple and her statements clear.* She dare not take too much for granted. The child knows a number of things, but his ideas and vocabulary are still limited.

Teaching should appeal largely to his senses; blackboard drawings, pictures and objects should be freely, but wisely used.

5. No other teacher occupies such an exalted position in the minds and hearts of the pupils as the primary teacher. Her influence is second only to that of the parents. Herein lies not only her greatest opportunity, but also her greatest responsibility.

TEST QUESTIONS

1. How is the development of the child's social nature manifested?
2. What should be the object of social training of middle childhood?
3. How should the child's moral nature be developed?
4. In what should the moral training of this period result?
5. What characterizes the spiritual life of the primary pupil?
6. What should be the method of his religious instruction?
7. Of what should his religious instruction consist?
8. Name four qualifications of the primary teacher.
9. Why must the teacher's language be simple?
10. To what should the teaching largely appeal?
11. What is said of the primary teacher's influence?

LESSON OUTLINE

The Primary Pupil

Middle Childhood. (Six to Eight Inclusive)

- | | |
|--------------------|---|
| IV. Social Life | { 1. Recognition of Rights of Others
2. Helpful Thought of Others |
| V. Moral Life | { 1. Precept
2. Example
3. Consistency of Discipline
4. Habit of Obedience |
| VI. Spiritual Life | { 1. Faith
2. Stories
3. Bible Gems
4. Prayer |
| VII. Teacher | { 1. Tact, Love, Patience
2. Firm, Gentle Discipline
3. Art of Story Telling
4. Simple Language
5. Teaching to Appeal Largely to Senses
6. Influence |

THE PUPIL. ELEMENTARY DIVISION

LESSON VII

The Junior Pupil

Later Childhood. (Nine to Twelve Inclusive)

The Junior Age, or later childhood, has characteristics which are in sharp contrast to those of the preceding period. The child of this period does not walk with the uncertain steps of early and middle childhood, clinging to his elders for support and guidance. He has a clearer vision and a surer tread, and has grown *self-confident* and *independent*. He is conscious of power. He knows he can do things and wants everybody to recognize the fact. He is daring and loves to match his strength and skill with that of his companions.

It is *an age of activity*; physically, mentally, socially and spiritually the junior wants to be "up and doing". To him life is a succession of care-free, joyous days.

The pupils of the junior department are no longer to be classed together as children, but as boys and girls, and should be taught in separate classes.

I. Physical Life.

1. *Growth*. This period witnesses a slow bodily growth, good health and power of endurance. Sleep is sound and refreshing and the appetite remarkable.

2. *Activity*. This is the noisy age. It is hard for the boy to walk quietly or speak gently. In his games he shouts, runs and jumps; the great abundance of energy within him demands a constant outlet. The "tom-boy" girl belongs to this period. The student must bear in mind that not all children are alike, and that the characteristic, not the exceptional traits of the various periods are referred to in these lessons. Not all boys are noisy, not all girls are tom-boys. Children whose energy is mental, rather than physical, finding an outlet in study, prefer quiet games.

II. Mental Life. It is a time of mental vigor: The child studies, as well as plays, with a vim.

1. *Curiosity.* His curiosity is practical. He wants to know facts. Not only does he ask questions of parents and teachers, but he consults books to obtain the information he desires and makes personal observations and investigations.

2. *Love of Reading* gives him entrance to the great world of literature. The persons he meets in books have an influence on his character equal to the influence of those he meets at home, at school and on the playground.

He is an insatiable reader, and the greatest care should be taken to provide him with a good supply of wholesome literature before the dime novel and the silly love story with their perverted views of life have a chance to get a grip on him, weakening his mind, his morals and his religion. The world's best literature contains stories of adventure, travel and romance, wholesome, yet thrilling enough to satisfy the heart of any normal junior.

3. *Hero Worship* is another leading trait of this period and is helpful or harmful to the child in the formation of his character according to the worthiness or unworthiness of the hero whom he worships and consciously or unconsciously imitates. *His hero is a person who does things* and is usually sought outside the home. He may be the base-ball champion of the day, a noted person of the town, a man or woman famous in history, or the character of a book. Girls are as prone to hero worship as boys.

The teacher should keep before his pupils the *great men of the Bible and the Church, as well as heroes in the world of science, discovery, art and reform* who may safely be revered and imitated.

4. *Memory is stronger than at any other period of life.* Facts of Bible history and geography, Church history, Psalms and other Bible passages should now be learned. This is life's great "gathering" time. Facts are gathered and stored away in the memory; there is a mania for post-card and stamp collections, as well as such miscellaneous collections as stones, marbles, buttons and string, or bits of ribbon, lace, feathers and cast-off finery.

5. *Habits are easily formed* in these closing years of childhood. Now is the time to acquire right habits of study and

work, right moral and religious habits. The task will never again be so easy.

TEST QUESTIONS

1. What marked difference is there between the junior and primary age?
2. How should the Sunday-school recognize the drawing apart of the sexes noticeable in this period?
3. Name the physical traits of later childhood.
4. How does activity manifest itself?
5. Name five mental traits of the junior pupil.
6. What is the nature of the curiosity of the junior?
7. Of what importance is his love of reading?
8. What responsibility does his love of reading place upon the home and school?
9. Of what importance is hero worship in his work of character-building?
10. What characterizes his hero?
11. What opportunity does the junior's hero worship present to the teacher?
12. What is said of memory at this period?
13. What is said of the formation of habits during later childhood?
14. What years are included in later childhood?

LESSON OUTLINE

The Junior Pupil

Later Childhood. (Nine to Twelve Inclusive)

- | | | |
|------------------|---|--|
| I. Physical Life | { | 1. Slow Bodily Growth
2. Good Health
3. Activity |
| II. Mental Life | { | 1. Curiosity Practical
2. Love of Reading
3. Hero Worship
4. Memory Strong
5. Habits Easily Formed |

THE PUPIL. ELEMENTARY DIVISION

LESSON VIII

The Junior Pupil. (Concluded)

Later Childhood. (Nine to Twelve Inclusive)

III. Esthetic Life. The boy, as a rule, has little time and inclination to cultivate an acquaintance with the fine arts. Life for him is too full of things of more vital importance. Girls are more susceptible to esthetic impressions. The junior, however, needs the wholesome influence of good music and good pictures even tho their beauty is apparently wasted on his unappreciative mind.

IV. Social Life.

1. *The boys and girls draw apart.* They do not play together; they are not interested in the same things nor in each other. The girl pursues her way, the boy his.

2. *Both have a craving for companionship;* the boy has his chum, the girl her bosom friend. They have their clubs and their crowds to which they are devoted and which they loyally serve.

The boy will stand on the street for hours, shivering with cold or burning with heat, as the case may be, yet happy if his "gang" is there. There are days, when, if he had his own way, he would not be in his home except to eat and sleep.

The home and Sunday-school dare not be idle during these years, but should endeavor to satisfy the junior pupil's social wants, that he need not be dependent on his companions of the street.

3. Every church should have a *Junior Society* to further the social and spiritual life of the pupil of this age. Here he may find his first training in social service.

V. Moral Life.

1. Conscience is not fully awakened, but there is a *clearer perception of right and wrong.*

2. The child at this age has developed a *sense of honor* and is loyal to his friends, his class and his club.

3. *Habits of right living should be established* by the close of this period; in later years the task will be exceedingly difficult.

VI. Spiritual Life.

1. It is the practical side of Christianity that appeals to the junior. He does not have deep religious convictions. *His religion consists in doing and obeying.*

2. The *heroic characters of the Bible* command his admiration and respect.

3. *Christ should be presented to him as the greatest of all heroes.* If this is properly done, the junior's heart, with its characteristic love of greatness, will go out in wonder and devotion to the Saviour, whose unparalleled love, unselfishness and courage wrought the work of salvation.

4. As suggested in the paragraph on memory, he should now learn *Bible history and geography, the books of the Bible and portions of Scripture.*

5. He should be required to do an assigned portion of *work at home* in preparation for the Sunday-school lesson.

VII. The Teacher of the Junior Pupils.

1. A woman for the girls, a man for the boys, wherever possible, is the wise plan. Women have done excellent work with junior boys, but the ideal teacher for the boys is a man of pure Christian character, wide-awake, and active, who knows the boy and can understandingly enter into his play and work.

2. The teacher in this department should take an *active interest* in the work of the Sunday-school and church.

3. He should be possessed of *high ideals* and strive to have his life command the respect and admiration of his pupils.

TEST QUESTIONS

1. What is said of the esthetic life of the boy and girl of this period?
2. Name two social traits of the junior pupil.
3. What is the value of a Junior Society?
4. Name two moral traits of this period.
5. What should be the result of the moral training of the junior pupil?
6. What characterizes his spiritual life?
7. What may his Bible instruction include?
8. Name some of the junior teacher's qualifications.

LESSON OUTLINE

The Junior Pupil**Later Childhood. (Nine to Twelve Inclusive)**

III. Esthetic Life — Indifference

IV. Social Life { 1. Drawing Apart of Sexes
2. Craving for Companionship
3. Devotion to Gang
4. Junior Society

V. Moral Life { 1. Clearer Perception of Right and Wrong
2. Sense of Honor — Loyalty
3. Habits of Right Living

VI. Spiritual Life { 1. Obeying and Doing
2. Admiration for Heroes
3. Christ, Greatest Hero
4. Bible Instruction
5. Home Work

VII. Teacher { 1. Companion of Pupils
2. Active Interest
3. High Ideals

THE PUPIL. SECONDARY DIVISION**LESSON IX****The Intermediate Pupil****Early Adolescence. (Thirteen to Sixteen Inclusive)**

Life does not pass immediately from childhood to maturity. It enters a borderland, where it spends eight to twelve years in preparation, advancing steadily, but slowly and with many a struggle, until it finally reaches manhood and womanhood—the child's Promised Land.

This period of transition from childhood to maturity is known as *adolescence*. Its duration varies with different individuals. It usually begins at twelve or thirteen and closes sometimes at twenty-one, often not until twenty-five.

Early adolescence includes four years, from thirteen to sixteen. Later adolescence extends from seventeen to maturity.

During this period life undergoes an entire change. It is a time of awakening and bewilderment, of struggle and adjustment.

In many respects the intermediate pupils are beginners. The new world upon which the adolescent youth looks out is as strange and wonderful to him as the world of things to the babe. He needs equal care and guidance. He is in constant danger of stumbling and falling, thereby bringing hurt not only to his body but to his soul as well.

Let us briefly consider some of the leading traits of this interesting period of life.

I. Physical Life.

1. *Growth.* The body grows rapidly in weight and height. It is a difficult matter to keep the girl's dresses and the boy's suits long and wide enough.

Growth is often uneven, causing the boy to be awkward and the girl overgrown. Feet and hands are conspicuous and seldom under good control.

2. *Change.* The body undergoes a radical change. Mental and spiritual changes follow.

The mind is very dependent on the body at this time. Good health is, therefore, of vital importance. The adolescent youth needs good food, pure air and proper exercise.

3. *Energy.* There has been an increase of physical energy which, for the welfare of body and soul, must be directed into healthful channels.

II. Mental Life.

1. *Reason.* Increase in the youth's mental power is shown in his ability to reason. This gives rise to mental independence.

2. *Independence.* He no longer blindly accepts as truth what his parents and teachers tell him. He thinks his own thoughts, draws his own conclusions and lives a mental life of his own. He is critical and asks for reasons. He argues for the sake of argument.

It was mental independence that prompted an American youth during the war between Russia and Japan to take a stand very

energetically for Russia when the rest of his family and his school-mates were heart and soul for Japan. His sympathies were probably with Japan, but his arguments were given to Russia.

3. *Instability.* The girls and boys of this period are not very dependable. Their moods change quickly. They may be enthusiastic over something today and disinterested tomorrow; overjoyous one hour and melaucholy the next.

Today the girl talks like a child and plays like a child; tomorrow she voices the thoughts of a woman and resents all reference to herself as a little girl.

These years of re-adjustment to life are trying to both the youth and his elders and call for much love, patience and forbearance.

4. *Imagination.* It is a time of visions and dreams. The youth has caught a glimpse of the world's great work and in imagination sees himself redressing wrongs, working reforms, achieving fame. Altho but visions as yet, his dreams, if they are of the right kind, may become a powerful incentive to noble action in future years.

5. *Secretiveness* makes it difficult for those who are nearest him to give him the help he really needs. New thoughts and feelings, strange fears, doubts and hopes are surging within him, but he keeps them to himself, believing that parents and teachers do not understand.

6. *Love of reading* is on the increase and a literary taste is being formed. Poisonous literature has wrought much havoc among the boys and girls of this period. They are very susceptible to influences just now, whether coming from books or the outside world. It is of the utmost importance, therefore, to feed the adolescent mind with good literature.

III. Esthetic Life. Love for the beautiful is quite marked toward the close of this period. Harmonious colors of dress are sought after, and great interest is manifested in the hangings and furnishings of the home.

Concerts and exhibitions of paintings, sculpture and architecture begin to be sources of real pleasure.

IV. Social Life.

1. *Attraction of the Sexes.* The drawing apart of the sexes noticeable in later childhood continues in the first years of early adolescence. Toward the close of the period, however, the sexes begin to attract each other. Boys suddenly grow careful about their clothes that they may appear to advantage in the presence of girls. The arrangement of her hair, the style of her dress, are matters of grave concern to the girl, who longs to be attractive.

2. *There is a craving for fun;* a great desire, especially on the part of girls, to be popular.

3. *The adolescent youth is emotional.* He is intense in his likes and dislikes. It is the age of gush and sentimentalism.

4. *Self-consciousness* induces him to believe that all eyes are riveted upon him. This leads to vanity and conceit, or makes him over-sensitive and ill at ease in the presence of others. It often happens that the girl giggles and the boy gives vent to an untimely loud laugh because they are embarrassed and do not know what else to do.

5. *Service.* There arises a desire to serve others, and opportunity for learning the joy of service should be provided. The intermediate pupil should be given *something definite to do.*

The Intermediate Society and the organized class will further his social life and open up many avenues of service.

TEST QUESTIONS

1. What is meant by the period of adolescence?
2. How many years does early adolescence include?
3. What marks the period of adolescence?
4. Name three physical traits of this period.
5. What is said of the increase in physical energy?
6. Name six mental traits of the adolescent pupil.
7. How is increase in mental power shown?
8. What is meant by mental independence?
9. Explain the meaning of instability.
10. How does imagination manifest itself?

11. What is meant by secretiveness?
12. What is said of the love of reading?
13. What characterizes the esthetic life of this period?
14. Name five social traits of early adolescence.
15. What is said of the attraction of the sexes?
16. Discuss the self-consciousness of this period.
17. What is the crowning social trait of this period?
18. What is the Sunday-school's duty toward the pupil at this point?

LESSON OUTLINE

The Intermediate Pupil. (Thirteen to Sixteen Inclusive)

- | | | | |
|--------------------|---|--------------------------------|--------------------------|
| I. Physical Life | { | 1. Growth, Rapid and Uneven | |
| | | 2. Radical Change | |
| | | 3. Increase of Physical Energy | |
| II. Mental Life | { | 1. Reason | |
| | | 2. Independence | |
| | | 3. Instability | |
| | | 4. Imagination | { Visions |
| | | 5. Secretiveness | { Ambitions |
| | | 6. Love of Reading | |
| III. Esthetic Life | — | Marked Growth | |
| IV. Social Life | { | 1. Attraction of Sexes | |
| | | 2. Craving for Pleasure | |
| | | 3. Emotional | |
| | | 4. Self-consciousness | { Intermediate Soci- |
| | | 5. Desire to Serve | { ety
Organized Class |

THE PUPIL. SECONDARY DIVISION

LESSON X

The Intermediate Pupil. (Concluded)

(Thirteen to Sixteen Inclusive)

V. Moral Life.

1. The girl of fifteen who confided to a bosom friend her desire to be popular with a certain "set" that she might have an opportunity of raising the moral tone of their parties, may have been an exceptional girl, but she illustrates the unexceptionable fact that there is a *close connection between the social and moral life*. The youth's conduct is largely determined by the company he keeps.

2. *Conscience is awake*, and if there has been careful training in childhood, will by this time be a dependable guide. The difficult, but all-important thing for him, is *to will to do the right*.

3. *He dislikes precept* and talks or stories with "morals". He does not like to be told what is right or wrong, but believes he is able to decide for himself.

4. *He is in constant need of good influences* at home, in need of good companions and good books.

VI. Spiritual Life.

1. *Religious Awakening*. It is quite natural that this period of intellectual awakening should be a time of spiritual awakening also. The church and Sunday-school should be prepared to meet the needs of the pupils at such a crisis.

a. *Confirmation*.* The Evangelical and Lutheran churches anticipate the crisis and prepare for it by means of catechetical instruction. The child from twelve to fifteen who has received careful instruction in the confirmation class, will understand, partially, at least, that his soul, in the new longings and fears that have come upon it, is reaching out after God. He will understand that he needs a Saviour and that Jesus Christ is his all-sufficient guide. Proper catechetical instruction will help to make him an intelligent Christian. Confirmation offers him an opportunity to confess Christ publicly and to declare his desire to love and serve Him.

b. *Decision Day.* In schools where confirmation is not practiced, there are special days of decision and opportunities for uniting with the Church. Since half of those in the church to-day were brought in between twelve and sixteen, it is of the utmost importance that a decision for Christ be made before the close of early adolescence.

c. Marked religious experiences and conversions are not characteristic of this period. The intermediate pupil who has known and loved the Saviour in childhood quite naturally enters into a deeper and fuller religious life.

2. *Religious Interests.* There is a live interest in missions, in movements of reform, and in the church's various activities.

a. *Literature* should be provided that the pupil may be informed concerning the work in which he is interested.

b. *He should be encouraged to give and work for his new interests.* The intermediate pupil is a cheerful giver of time, money and strength. The pastor and teacher will find no more willing aid.

VII. The Teacher of the Intermediate Pupils.

1. *The Sunday-school must be careful and prayerful in its choice of intermediate teachers.* The boy-man needs a man to understand and interpret his nature properly; the girl-woman needs a woman. Therefore, if possible, let a man teach the boys and a woman the girls.

2. *There is no more difficult or responsible position than that of the intermediate teacher.* a) The little child's helplessness, trustfulness and candor are the primary teacher's guides. The intermediate teacher has no such sure guides; the adolescent pupil conceals his helplessness, is critical and reserved. b) The intermediate pupil's susceptibility to influence makes the teacher's life responsible, to a great degree, for the type of manhood and womanhood to be.

3. *The intermediate teacher should be his pupil's friend.* The intermediate pupil's greatest need is a friend. Teachers must be in sympathy with their boys and girls. They must enter—very tactfully, however—into their lives, into their loves,

their dreams, their doubts. They must have patience with their variable moods.

The organized class affords the teacher an opportunity for cultivating the friendship of his pupils.

4. *The intermediate teachers should be examples of Christian manhood and womanhood*, steadily pressing forward to ideal Christian character, that their pupils may safely follow in their paths.

5. *Caution.* Do not treat the intermediate pupils as tho they were members of the kindergarten, if you would keep them in the Sunday-school. They chafe under such treatment and will make their escape as soon as possible. Treat them as tho they were what they really are, responsible beings, upon whom a part of the world's great work rests. At the same time, however, remember that they are very inexperienced and in many ways helpless as children.

While the task of the intermediate teacher is a precious privilege, it is, as we have seen, beset with difficulties. It calls for much wisdom, constant preparation, much fortitude and perseverance in the face of discouragements and lack of visible success that he is bound to meet with. Prayer, however, is his never-failing source of strength.

"Being perplexed, I say,
'Lord, make it right.'

.
I am afraid to touch
Thing that it involve so much.
My trembling hand may shake,
My skill-less hand may break.
Thine can make no mistake."

*The confirmation class occupies a conspicuous and firmly established position in the Evangelical, Lutheran, Reformed and Episcopal churches. Its value is beginning to be recognized by nearly all denominations.

TEST QUESTIONS

1. Name three moral traits of this period.
2. Name two important characteristics of the spiritual life.
3. What is the purpose of confirmation?

4. What is the value of catechetical instruction?
5. What is the purpose of decision day?
6. What is said of the conversions of this period?
7. What are the religious interests of the intermediate pupil?
8. How should these interests be kept alive?
9. State four facts concerning the intermediate teacher.
10. What is said of the Sunday-school's choice of intermediate teachers?
11. Why is the intermediate teacher's position specially difficult and responsible?
12. Of what value to the teacher is the organized class?
13. Discuss the caution given to the teachers of this department.

LESSON OUTLINE

The Intermediate Pupil

Early Adolescence. (Thirteen to Sixteen Inclusive)

- | | | | | | | | | |
|------------------------|---|--|------------------------|---|--|------------------------|---|---|
| V. Moral Life | { | <ol style="list-style-type: none"> I. Relation Between Moral and Social Life 2. Conscience Awake 3. Dislike of Precept—Independence 4. Need of Good Influence | | | | | | |
| VI. Spiritual Life | { | <table border="0" style="width: 100%;"> <tr> <td style="vertical-align: middle; width: 10%;">1. Religious Awakening</td> <td style="vertical-align: middle; width: 5%;">{</td> <td style="vertical-align: middle;"> <ol style="list-style-type: none"> a. Confirmation b. Decision Day c. No Marked Experiences </td> </tr> <tr> <td style="vertical-align: middle;">2. Religious Interests</td> <td style="vertical-align: middle;">{</td> <td style="vertical-align: middle;"> <ol style="list-style-type: none"> a. Missions, Reforms, etc. b. Need of Information c. Opportunities for Giving and Working </td> </tr> </table> | 1. Religious Awakening | { | <ol style="list-style-type: none"> a. Confirmation b. Decision Day c. No Marked Experiences | 2. Religious Interests | { | <ol style="list-style-type: none"> a. Missions, Reforms, etc. b. Need of Information c. Opportunities for Giving and Working |
| 1. Religious Awakening | { | <ol style="list-style-type: none"> a. Confirmation b. Decision Day c. No Marked Experiences | | | | | | |
| 2. Religious Interests | { | <ol style="list-style-type: none"> a. Missions, Reforms, etc. b. Need of Information c. Opportunities for Giving and Working | | | | | | |
| VII. The Teacher | { | <ol style="list-style-type: none"> 1. Selection of Teacher Important 2. Position Difficult and Responsible 3. Friend of Pupils 4. Example of Christian Character 5. Attitude toward Pupils 6. Prayer | | | | | | |

THE PUPIL. SECONDARY DIVISION

LESSON XI

The Senior Student

Later Adolescence. (Seventeen to Maturity)

About the age of seventeen the "storm" of early adolescence begins to subside. Surprise and bewilderment gradually give way to a feeling of quiet and security. The soul has begun to find itself, to feel at home in its new surroundings, with its new powers. The Promised Land—life in its greatness and fulness—now seems but a little way off, and with courage and determination, the soul makes haste to enter upon it.

This is an *age of decisions*. Before the close of this period the young man and woman will have decided upon their vocation, their religion, their friendships, and, perhaps, upon the establishment of a home of their own.

As already observed, not all individuals reach maturity at the same age. The young man of twenty-one, however, regards himself as a person of mature years and judgment, and the Sunday-school, in its classification, recognizes this fact and considers all pupils over twenty eligible to membership in the adult department.

I. Physical Life. The body reaches its full height during this period. It loses the awkwardness of early adolescence and becomes symmetrical and graceful. It also attains great strength. Athletes and athletic games are at the height of their popularity.

II. Mental Life. Mental *independence* is on the increase. The senior student's *reasoning* faculty is in full strength and he is able to think clearly and logically.

Will power has matured and is now a mighty factor in his life. It enables him to keep himself and his actions under control. By the power of his will he sticks to his life's purpose, overcomes obstacles, and keeps his eyes and mind steadfastly fixed on the goal he has set for himself.

III. Esthetic Life. The desire for esthetic culture is strong during this period. The Sunday-school should do its part toward furthering the esthetic life by means of literary and musical entertainments and by the encouragement of any artistic talent it

may find among its pupils. The student with special musical talent should be encouraged to develop it and use it to the glory of God.

Care should be exercised at this point, however. It sometimes happens that the young man or woman with dreams of becoming a great painter or musician, unwisely enters the ranks of would-be artists. Lives that prove utter failures in the realms of art might have been successful and helpful in other walks of life. He spoke wisely, who said of a certain young man, that it was a pity he insisted on being a painter of poor pictures, when he might have excelled as a painter of houses and signs.

IV. Social Life. *The sexes have a great attraction for each other.* This is but a natural state of affairs. Wise parents will recognize this fact and open the door of their home to the daughter's male friends not only to keep tactful supervision, but to retain her confidence and friendship. The wise Sunday-school also recognizes the fact and provides wholesome amusement for its young people.

The social butterfly is a product of this period—that useless member of society, whose sole aim in life is to be a social success. The Sunday-school should lovingly and untiringly pursue her and endeavor to interest her in some work whereby she may learn the joy of service and enter the ranks of workers.

The desire to serve others, awakened in early adolescence, expresses itself in deeds of loving service in the home, the church, among the poor and imprisoned, and in various kinds of mission work.

V. Moral Life. *Conscience* is fully awake and *will-power* strong. If right living has been a habit of the past, the moral life should now be strong and pure. But statistics show that more criminals are made between the ages of sixteen and twenty-one, than in any other period of life. The young man is, therefore, in great need of moral training and should, in every possible way be restrained from the "sowing of wild oats".

VI. Spiritual Life.

1. *Faith.* With the strengthening of mental power comes a strengthening of faith. The young man has a better under-

standing of the meaning of the Saviour's life and death, and a better understanding of his duties as a Christian.

2. *Service.* His religion is one of service as well as faith. He has been saved that he may win others for Christ. Now is the time when a life of self-sacrifice appeals to him and he is ready to heed a call to the ministry or the mission field. The seniors are reliable workers, and should be given a place of service in the young peoples' society, the training class, the choir and on committees of various kinds.

3. *Doubt.** Later adolescence does not always see this steady strengthening of faith. With increase in reasoning power comes religious doubt. Secular teachers, books and associates are often responsible for our young doubters. Doubt is not unbelief. It is a wavering between belief and unbelief. The pupil who is perplexed, unsettled in his religious beliefs, must be dealt with kindly and intelligently. The teacher must help him overcome his doubts that his soul may find Jesus Christ, its only sure abiding place. If he fails to find Christ and decide for Him now, it is doubtful that he ever will.

VII. The Teacher of the Senior Students.

1. As a rule, a man should have charge of the young men's class and a woman should have charge of the young women's class. However, a wide-awake, capable woman will succeed with a class of young men and a man of inferior ability will surely fail.

2. *Intelligence* is a necessary qualification of the senior teacher. He must be well-informed and wide-awake. His pupils are inquiring and apt to be critical, and he should have himself and his knowledge well in hand.

3. He should have strong Christian *faith and experience*,

* "The acme of the doubt period is about the eighteenth year for boys and the fifteenth for girls. The wise parent or teacher studies the doubter with as much care as the physician examines his patient. The physician does not wrestle with the lunatic or flog him for the purpose of overcoming the evil spirit within him. He studies him and discovers that the madness is a symptom of a disease, which, if curable, must be treated by different methods. So doubts are but symptoms of a temporary derangement."—MURRAY

and a *broad, hopeful view of life*. His own life should be a constant moral and spiritual support and incentive to his pupils.

4. He should have a *respectful attitude* towards his students and meet them as man meets man.

5. His method of teaching will depend upon his pupils. The question method is not popular with all senior classes. The topical method may be used in some classes, while with older senior pupils, it may be found necessary to use the lecture method. Recourse should not be had to the lecture method, however, unless absolutely necessary.

TEST QUESTIONS

1. What is the extent of the period of later adolescence?
2. What ages are usually included in the senior department?
3. Why is it called an age of decisions?
4. Name the physical traits of the senior student.
5. Name three mental characteristics.
6. How does his growth in will power manifest itself?
7. What is said of his esthetic life?
8. Name two social traits of this period.
9. What characterizes his moral life?
10. Discuss the moral life of this age.
11. Name two spiritual traits of the senior department.
12. What is said of his faith?
13. How does he show his desire to serve?
14. How should his religious doubts be dealt with?
15. Why is it important that a decision for Christ be made before the close of later adolescence?
16. Name three qualifications of the teacher of the senior department.

The Senior Student

Later Adolescence. (Seventeen to Maturity)

- | | | | | | |
|--------------------------------|---|---|--------------------------------|---|---|
| I. Physical Life | { | 1. Full Height
2. Grace
3. Strength | | | |
| II. Mental Life | { | 1. Independence
2. Reasoning
3. Will Power | | | |
| III. Esthetic Life | { | <table border="0"> <tr> <td>Desire for
Esthetic Culture</td> <td>{</td> <td> 1. Further by Literary
and Musical Enter-
tainments
2. Encourage Artistic
Talents </td> </tr> </table> | Desire for
Esthetic Culture | { | 1. Further by Literary
and Musical Enter-
tainments
2. Encourage Artistic
Talents |
| Desire for
Esthetic Culture | { | 1. Further by Literary
and Musical Enter-
tainments
2. Encourage Artistic
Talents | | | |
| IV. Social Life | { | 1. Attraction of Sexes
2. Social Ambition
3. Social Service | | | |
| V. Moral Life | { | 1. Conscience Awake
2. Will Power Strong
3. Need of Moral Training | | | |
| VI. Spiritual Life | { | 1. Faith Strengthened
2. Service — Self-sacrifice
3. Doubt | | | |
| VII. Teacher | { | 1. Intelligence
2. Strong Faith and Experience
3. Broad, Hopeful View of Life
4. Moral and Spiritual Support
5. Respectful Attitude | | | |

THE PUPIL. ADULT DIVISION

LESSON XII

The Adult Student. Maturity

We have considered the life of the child and the youth. We have observed the steady unfolding of the soul's powers and its persistent reaching out after full development. With the close of later adolescence comes maturity—life in its completeness.

The degree of completeness and perfection, however, which maturity attains depends upon the life of the soul in childhood and youth. What has been sown will now be reaped.

I. Characteristics. If development has been even and un-hindered, adult years will be characterized by a mature mind, a

mature body, a well-grounded faith, experience, and a calm, clear vision of life and its interests.

II. The Sunday-school and the Adult Student.

1. *The adult student occupies a prominent position in the teaching service of the church.* The mistaken idea that the Sunday-school is for children only has long been abandoned, and young and old alike now take their places in their respective classes to engage in the study of God's word.

The Organized Adult Class is a prominent feature and powerful factor in the Sunday-school of today.

2. *The Sunday-school needs the Adult Student*

a) *It needs his inspiration and encouragement* for the difficult work in which it is engaged. Teachers and officers gain strength from the "cloud of witnesses" in the adult classes.

b) *It needs his example.* The Adult Class helps the school keep its hold on its pupils. Young men and women are less prone to feel that they have outgrown the Sunday-school, when men and women, fathers and mothers, signify by their presence that they still need its instruction.

c) *It needs his service.* He is better equipped for service—for soul-winning—than ever before. There are non-Christians in the Adult Class to be won for Christ, there are numbers entirely without the influence of the Word of God. He may find a place of service in the Cradle Roll or Home Department, or in some other department of the Sunday-school's work.

3. *The Adult Student needs the Sunday-school*

a) *To increase his Bible knowledge.* He needs growth in knowledge as well as grace. The teaching service of the church presents to him an opportunity for a systematic study of God's word.

b) *To broaden his sympathies and interests.* Woman's daily round of duties, man's toil in shop and office may have a narrowing tendency. The Adult Class affords contact with the thoughts of other men and women and tends to lift life out of its groove.

c) *To satisfy his social needs.* While clubs and fraternal organizations offer social advantages to a great number of men and women, the Organized Adult Class occupies a unique position as a promoter of Christian fellowship. There are those, too,

whose only opportunity for pure, social recreation is found in the Adult Class meeting.

III. The Teacher of the Adult Class.

1. The teacher of the Adult Class should himself be a mature Christian, whose heart is warm with brotherly love.

2. He should know the difficulties and temptations that beset the lives of men and women.

3. He should know his Bible, and be able to present truths in a way that will appeal to mature minds.

His chief work is not a brilliant explanation of the lesson but the winning of the unsaved souls among the men and women whom he serves and the strengthening of the faith of those who are already Christians.

IV. The Home Department.

1. The Home Department is composed of those who are unable to attend the regular sessions of the school, but who agree to devote a certain amount of time to the study of the lesson at home. Altho considered a part of the Adult Division its membership should include all ages. A child of ten who is denied the privilege of Sunday-school attendance is entitled to a place in the Home Department as well as a man or woman of fifty.

2. The Home Department is a *missionary agency*. It makes possible a systematic study of the Bible in every home and by every member in the church.

3. The life of the Home Department is in the hands of its officers and visitors. The Sunday-school should appoint only those persons to the work who will do it cheerfully and faithfully. A Home Department member of the junior or intermediate age should be the special charge of a junior or intermediate teacher, who will visit him and in whose class he will find a place upon his occasional visits to the school.

TEST QUESTIONS

1. What are the characteristics of maturity?
2. What position does the organized Adult Class occupy in the Sunday-school?
3. Why does the Sunday-school need the adult student?

4. What opportunities for service may the adult student find in the Sunday-school?
5. Why does the adult student need the Sunday-school?
6. Name three qualifications of the teacher of adult students.
7. What is the Home Department?
8. What ages should the Home Department include?
9. Of what importance to the school and church is the Home Department?
10. What is said of the officers and visitors of the Home Department?

LESSON OUTLINE

The Adult Student. (Maturity)

- | | | |
|-------------------------------------|---|--|
| I. Characteristics | { | 1. Mature Mind
2. Mature Body
3. Well-Grounded Faith
4. Experience
5. Clear Vision of Life |
| II. Sunday School and Adult Student | { | 1. Organized Adult Classes
2. The Sunday School Needs the Adult Student
3. The Adult Student Needs the Sunday School |
| | | { 1. For Inspiration
{ 2. For Example
{ 3. For Service
{ 1. To Increase Bible Knowledge
{ 2. To Broaden Sympathies
{ 3. To Satisfy Social Needs |
| III. The Teacher | { | 1. Faith
2. Brotherly Love
3. Knowledge of Life's Difficulties, Etc.
4. Bible Knowledge
5. Appeal to Mature Minds |
| IV. The Home Department | { | 1. Non-Attendants—All Ages
2. Missionary Agency
3. Competent Officers and Visitors |

GENERAL REVIEW QUESTIONS

1. Explain the importance of the pupil's position in the school.
2. What two-fold knowledge about the pupil should the teacher have?
3. What ages are included in early childhood?
4. Name the physical and mental traits of early childhood.
5. Name the spiritual traits of the little child.
6. What are the necessary qualifications of the teacher of the beginners?
7. What ages are included in middle childhood?
8. Name the mental and moral traits of the junior pupil.
9. What characterizes the spiritual life of the primary pupil?
10. What are the mental and moral traits of the junior pupil?
11. What are the junior's social and spiritual characteristics?
12. What is meant by the period of adolescence?
13. What ages are included in early adolescence? In later adolescence?
14. Discuss the physical life of early adolescence.
15. Name the mental traits of the intermediate pupil. The spiritual traits.
16. What are the social and moral characteristics of early adolescence?
17. Name the mental and esthetic traits of the senior student.
18. Name the moral and religious traits of later adolescence. The social traits.
19. What are the characteristics of maturity? Why does the Sunday-school need the adult student?
20. Why does the adult student need the Sunday-school? What is accomplished by means of the Home Department?

REVIEW OUTLINE—THE PUPIL

	I PHYSICAL LIFE	II MENTAL LIFE	III ESTHETIC LIFE
1. Cradle Roll and Beginners	1. Rapid Growth 2. Activity	1. Curiosity 2. Imitation 3. Imagination	
2. Primary Pupils	1. Rapid Growth 2. Activity	1. Increase in Mental Power 2. Curiosity 3. Imitation 4. Imagination	To be Aroused Music, Pictures Poems, Flowers
3. Junior Pupils	1. Slow Growth 2. Health 3. Activity	1. Curiosity 2. Love of Reading 3. Hero Worship 4. Memory 5. Habit	Indifference
4. Intermediate Pupils	1. Rapid Growth 2. Change 3. Energy	1. Reason 2. Independence 3. Instability 4. Imagination 5. Secretiveness 6. Love of Reading	1. Growth 2. Appreciation of Beauty and Harmony
5. Senior Students	1. Full Height 2. Grace 3. Strength	1. Reason 2. Independence 3. Will Power	1. Desire for Esthetic Culture 2. Artistic Talents
6. Adult Students	Mature Body	Mature Mind	Experience

REVIEW OUTLINE—THE PUPIL (Concluded)

	IV SOCIAL LIFE	V MORAL LIFE	VI SPIRITUAL LIFE
1. Cradle Roll and Beginners	Self Centered	<ol style="list-style-type: none"> 1. No Definite Sense of Right and Wrong 2. Parents and Teachers to be Consistent 3. Habit of Obedience 	<ol style="list-style-type: none"> 1. Faith 2. Bible and Nature Stories 3. Scripture Verses, Songs 4. Prayer
2. Primary Pupils	<ol style="list-style-type: none"> 1. Recognition of Rights of Others 2. Helpful Thought of Others 	<ol style="list-style-type: none"> 1. Precept 2. Example 3. Consistency of Discipline 4. Habit of Obedience and Right Doing 	<ol style="list-style-type: none"> 1. Faith 2. Stories 3. Bible Gems 4. Prayer
3. Junior Pupils (169)	<ol style="list-style-type: none"> 1. Drawing Apart of Sexes 2. Craving for Companionship 3. Gang Spirit 4. Junior Society 	<ol style="list-style-type: none"> 1. Clearer Perception of Right and Wrong 2. Sense of Honor 3. Habit of Right Living 	<ol style="list-style-type: none"> 1. Obeying and Doing 2. Admiration for Heroes 3. Christ, Greatest of Heroes 4. Bible Instruction 5. Home Work
4. Intermediate Pupils	<ol style="list-style-type: none"> 1. Attraction of Sexes 2. Craving for Pleasure 3. Emotional 4. Self-Consciousness 5. Desire for Service 	<ol style="list-style-type: none"> 1. Relation between Moral and Social Life 2. Conscience Aroused 3. Dislike of Precepts 4. Need of Good Influences 	<ol style="list-style-type: none"> 1. Religious Awakening 2. Religious Interests
5. Senior Students	<ol style="list-style-type: none"> 1. Attraction of Sexes 2. Social Service 3. Social Ambitions 	<ol style="list-style-type: none"> 1. Conscience Fully Aroused 2. Will Power Strong 3. Need of Moral Training 	<ol style="list-style-type: none"> 1. Faith Strengthened 2. Service 3. Doubt
6. Adult Students	Clear Vision of Life	Firmly Established Habits	Firmly Established Faith

PART SIX

THE TEACHER

LESSON I

Position and Character of the Teacher

1. Position. The teacher is the second necessary factor of the Sunday-school as of all schools, and is entitled to consideration second only to that of the pupil. The success of the Sunday-school is in his hands. Its efficiency depends upon his efficiency. Perfect equipment and organization count for little if the teachers are unqualified. The great business of the Sunday-school, teaching the word of God, soul-winning, and character-building, is the teacher's business. To do this successfully demands certain qualifications and special preparation. There are certain things he must *be* and *know* and *do*. In other words he must possess *character, knowledge, and ability* to teach.

2. Character. A great thinker has said, "If you would create something, you must be something". Let the teacher never forget that character stands for more than knowledge. It is character that gives *power* and *life* to his teaching.

1. *The teacher must be a Christian.* He can not lead his pupils to Christ unless he knows the way and has himself walked therein. This involves a) *Faith in Christ* as his personal *Saviour* and the *Saviour* of the world. b) An intimate acquaintance with Christ through *prayer* and *Bible reading*. c) *A life* which shall be an example of *Christian purity*. d) *Church membership* and *attendance*. The Sunday-school teacher who refuses to become a church member or to attend the preaching services is a contradiction and has no business on the teaching force of a school.

2. *He must be a lover of souls.* He must pray and work for their salvation. He must experience something of the Saviour's yearning for the salvation of men and the longing of St. Paul for the salvation of Israel (Rom. 10: 1). The teacher who has this love will never lack interest in his work. Let him who has it not in abundance earnestly beseech the great Lover of souls to supply his need.

3. *He must be his pupils' friend.* This will naturally follow when once the teacher is a lover of souls. He must not only be the friend of his class, of the pupils as a whole, but of every individual in the class. It often happens that a pupil needs a friend more than an instructor. To be this friend is the teacher's privilege and opportunity and calls for *wisdom, tact and patience.*

4. *He must take his work seriously.* The work of saving souls must be taken seriously or not at all. Teaching a class is not play. It should not be considered as a Christian exercise merely, nor should it be looked upon as an irksome duty. It is the King's business, and the true Sunday-school teacher is an earnest worker for and with his King. There can be no doubt as to the consecration of that teacher who loves his Master, loves the souls of men, and is convinced of the seriousness of his work.

TEST QUESTIONS

1. What place does the teacher occupy in the work of the Sunday-school?
2. What is the three-fold equipment of the Sunday-school teacher?
3. What is the importance of character?
4. What should mark the character of the Sunday-school teacher?
5. What does the teacher's life as a Christian involve?
6. What is meant by a lover of souls?
7. What is said of the teacher as the pupils' friend?
8. How must the teacher regard his work?

LESSON OUTLINE

Position and Character of the Teacher

1. Position - Importance

- | | | | |
|-------------------|---|--|---|
| 2. Equip-
ment | { 1. Character
2. Knowledge
3. Ability to Teach | { 1. Christian
2. Lover of Souls
3. Pupil's Friend
4. Take Work Seriously | { 1. Faith
2. Prayer and Bible Study
3. Life of Purity
4. Church Membership and Attendance |
| | | | |

THE TEACHER

LESSON II

The Teacher's Intellectual Equipment

If it is true that we must be something in order to create something, it is equally true that if we would teach something we must know something. We can not teach that which we do not know and we ought to know a great deal more than we ever expect to teach. Knowledge, therefore, is the second vital part of the teacher's equipment. Pupils are quick to note a teacher's lack of knowledge and to take advantage of it.

I once knew a bright, but mischevious lad of fourteen, who for many mouths regularly made his appearance in class with an armful of books. He was of an inquiring nature and asked questions because he desired information. Detecting his teacher's lack of knowledge, however, noting her discomfiture at his volley of questions, and enjoying the elevated position he was beginning to occupy in the class, he took delight in asking questions that he knew she could not answer correctly, and then proving with the help of his books that she was wrong. The effect on the class was demoralizing, of course. He successfully wore out several teachers and gained the reputation of being the worst boy in the school. Finally, a wide-awake capable teacher took charge of the class. As soon as the boy discovered that she knew all about the subject under discussion and more than that, too, he became interested, respectful, and a source of inspiration to the teacher.

1. *The teacher should know his Bible.* This involves reading and earnest study. In order to acquaint his pupils with the word of God he must himself be familiar with it and know how to use it. He should know its contents, its truths, its history and geography. He should read his Bible *regularly, prayerfully and believably.*

He may study it by *books, by biographies, by topics or by periods.*

2. *He should know the pupil* whom he is to teach and for whose sake the Sunday-school exists. He must know his pupils' needs and characteristics that he may give them the help and instruction they require. He should know, to some extent, at least,

the general laws that govern the growth of body, mind and soul. In addition to this, each pupil should be the object of special study. The teacher should acquaint himself with his play, his books, his study, his home-life and his work.

3. *He must know the art of teaching.* No one can build a house without a knowledge of the rules of construction. Neither can any one teach effectively without a knowledge of the principles of teaching. This knowledge may be inborn or acquired, but it is absolutely necessary to successful teaching. The teacher may know his lesson and his pupils, but to present, adapt and apply the lesson properly he must know the principles underlying his work.

4. *He should know himself.* He should study himself as well as his pupils. It is very desirable to have a just appreciation of one's ability. The teacher should aim to know his weak points as well as his strong points. He should know his "breaks in the wall" as well as his towers of strength, and with prayer, effort and courage endeavor to build up the "breaks.". If he fails in his work, let him first look within and ask the question, "Am I at fault?"

5. *He should know his responsibilities.* The teacher's responsibilities have already been suggested in the foregoing. The seriousness of his work demands that he know them well and keep them ever before him. If he bear in mind that he is responsible to God for his work he will not fail in his responsibilities toward his pupils, their parents or the school.

6. *He should know his Master Teacher.* Jesus was the Ideal Teacher and as such is the Pattern for all engaged in the work of teaching. Let the teacher study the Master's methods and earnestly strive to follow them; he can have no better training. The Lord's teaching was characterized by *His skill in the art of questioning and story-telling; by His aptness at finding a point of contact with his hearers; by His power in presenting truths and sending them home to the hearts of His listeners.* The absolute harmony of His words and deeds, His tact, sympathy and love should be prayerfully emulated by every teacher. (Luke 10: 25—37, John 3: 1—21, John 4: 7—26).

TEST QUESTIONS

1. What is the second necessary part of the Sunday-school teacher's equipment?
2. What should the teacher's knowledge include?
3. Why must the teacher know his Bible?
4. How should he read his Bible? Name four methods of Bible study.
5. Why should the teacher know the pupil?
6. What should he know about the pupil?
7. Why should the teacher know the art of teaching?
8. What is meant by "the teacher should know himself"?
9. What is said of the teacher's responsibilities?
10. Who is the teacher's Master Teacher?
11. Name four things that characterized the Lord's teaching.

LESSON OUTLINE

The Teacher's Intellectual Equipment

Knowledge of	1. Bible	Read	<ol style="list-style-type: none"> 1. Regularly 2. Prayerfully 3. Believingly
		Study	<ol style="list-style-type: none"> 1. By Books 2. By Biographies 3. By Topics 4. By Periods
	2. Pupil	<ol style="list-style-type: none"> 1. General Knowledge 2. Specific Knowledge 	
	3. Art of Teaching		
	4. Himself		
	5. Responsibilities	<ol style="list-style-type: none"> 1. God 2. Pupil 3. Parents 4. School 	
	6. Master Teacher	<ol style="list-style-type: none"> 1. Questioning 2. Story Telling 3. Point of Contact 4. Presenting Truth 5. Applying Truth 	

THE TEACHER

LESSON III

The Privileges of a Teacher

The work of Sunday-school teaching brings with it grave responsibilities, but it also offers precious privileges, which, if faithfully used, will prove a great blessing to the teacher and be a help to efficient work.

I. Conventions. These are a product of Sunday-school organization and one of the great opportunities the modern Sunday-school presents to its workers. The *advantages* of this privilege are *educational, inspirational and social*. Every teacher should attend conventions when possible for the sake of himself, his pupils and his school. This will keep him in line with improved methods, put him in touch with consecrated as well as expert workers in all departments and inspire and encourage him to better work in his own sphere.

A good convention is a mirror wherein the teacher may, if he choose, behold two images, one, an image of himself and his work as they should be, the other, an image of himself and his work as they are. If he is wise he will make a careful comparison and profit thereby.

II. Teachers' Meetings might be called conventions of the teachers and officers of one school or department. Here the teacher should receive and give help in the preparation of the lesson, in the solving of school problems and by uniting his prayers with those of his co-workers for the welfare of the school. He who considers himself so thoroly equipped for his work, that he does not need help from his leader or fellow-teachers and therefore absents himself from the meetings, makes a grievous mistake. If properly conducted, the teachers' meeting is a constant source of inspiration and help to every teacher. The hour for combined lesson study, however, is not a substitute for individual preparation.

III. Lesson Helps are a wonderful present-day opportunity, as much in danger of being undervalued as overvalued. Quarterlies and other lesson helps give one the results of years of labor

on the part of faithful Bible students and should be appreciated at their full value. They are to be carefully studied and used as helps to a right understanding of the lesson, but they do not make individual research unnecessary, nor is the teacher to use lesson helps instead of the Bible during the recitation.

IV. Teacher Training Course. This is a comparatively recent privilege offered by the modern Sunday-school to its workers. It is the greatest of all the teacher's opportunities for self-advancement. The Sunday-school no longer lets its workers grope in the dark, but places within their grasp this privilege whereby they may thoroly prepare themselves for their task. They will find faithful work in a training class result in a broader, grander and *more perfect view of the Bible, the pupil, the school and their vocation as teachers.* It will increase their efficiency and thereby the efficiency of the whole school. In the face of the great work resting upon the Sunday-school today, it is not only a blessed privilege, but a sacred duty for every teacher to be trained for service.

TEST QUESTIONS

1. Name four privileges offered to the Sunday-school teacher.
2. Of what advantages to the teacher are Sunday-school conventions?
3. For whose sake should he attend conventions?
4. What are teachers' meetings?
5. Why should the teacher attend the teachers' meetings?
6. Why are lesson helps to be classed among the Sunday-school teacher's privileges?
7. How are lesson helps to be used?
8. Why is the teacher training course so important?
9. What is the purpose of the teacher training course?
10. What is to be gained by faithful work in a training class?

LESSON OUTLINE

Privileges of a Teacher

- | | | |
|-----------------------------|---|---|
| I. Conventions | { | 1. Advantages—Educational, Inspira-
tional, Social |
| | { | 2. For Good of Teacher, Pupil, School |
| II. Teachers' Meetings | { | 1. Lesson Study |
| | { | 2. Sunday School Problems |
| | { | 3. Prayer |
| III. Lesson Helps | { | 1. Helps in Study of Lesson |
| | { | 2. Not Substitute for Bible |
| IV. Teacher Training Course | { | 1. Preparation for Teaching |
| | { | 2. Study of { |
| | | { 1. Bible |
| | | { 2. School |
| | | { 3. Pupil |
| | | { 4. Teaching |

THE TEACHER

LESSON IV

The Privileges of a Teacher (Concluded)

V. Church Attendance. This privilege the Sunday-school teacher holds in common with all Christians. There is something radically wrong with the Sunday-school teacher or officer who does not attend the preaching services. He should present himself in the house of God *regularly, reverently and expectantly*. He should come (1) *to worship God and to confess Christ*, (2) *to have "communion with saints"*, (3) *to receive food for his soul*, (4) *to be an example to his pupils*.

Attentive listening to the sermon is excellent preparation and help in teaching the Word in the Sunday-school. It will

broaden the teacher's grasp of Bible truths, develop his mental powers generally, and advance his spiritual growth.

VI. The Lord's Supper. The teacher encourages his pupils to obey Christ's commands. He therefore dare not disregard the words of the Lord, "This do in remembrance of Me". He should partake of the Lord's Supper (1) *because Christ commands it*, (2) *because he needs the spiritual food it offers*, (3) *for the sake of example*.

He thus publicly confesses the crucified and risen Christ, enters into fellowship with Christ, is assured of the forgiveness of his sins and receives new strength for his work.

VII. Prayer. Communion with his wisest and most loving Friend is the teacher's never-failing and ever available source of strength. Let him never attempt to teach without it, but pray unceasingly for his pupils, his work and himself. The Master Himself was a teacher; no one knows the difficulties that beset the work better than He, no one is more willing or more able to help. Prayer keeps the teacher in close touch with his Ideal. He who is overcome with a sense of the greatness of his task and his own weakness, should remember that "If any of you lack wisdom let him ask of God, who giveth to all liberally and upbraideth not" (James 1:5).

VIII. Influence. It is an undeniable fact, that the life of a teacher, regardless of his choice in the matter, exerts an influence on the life of the pupil. Just as surely as the sun's rays act upon the forces of nature concealed in seed and plant, just so surely does the life of the teacher act upon the spiritual forces hidden in the soul of the pupil. It is one of God's laws that we affect those whom we touch. We may not always be conscious of this, we may not always desire it, but the fact remains.

If rightly used, the teacher's power of personal influence becomes a great power in the molding of the pupil's character. He will not always be able to exercise it to a great degree, for the adult pupil will not respond as readily as the child, but there is never a time when he is wholly without this privilege.

The teacher influences by his *words* and his *actions*, but most of all by his *character*. His influence does not end with his pupils, for thru them his life touches and affects for good or for evil the homes from which they come.

"No life be can be pure in its purpose and strong in its strife,
But all life must be purer and stronger thereby."

It is equally true, on the other hand, that

No life can be base in its purpose and weak in its strife,
But all life must be baser and weaker thereby.

To make his influence a power for good, the teacher should be (1) *courteous in manner*, (2) *pure in speech*, (3) *consistent in his Christian life*.

TEST QUESTIONS

1. In what spirit should the teacher attend the preaching services of the church?
2. Why should he attend the preaching service?
3. What will attentive listening to the sermon do for the teacher?
4. Why should the Sunday-school teacher partake of the Lord's Supper?
5. What blessings come to him from this privilege?
6. Of what value to the teacher is prayer?
7. What privilege is a great help to the teacher in the molding of his pupil's character?
8. How does the teacher exert an influence over his pupils?
9. What is the extent of the teacher's influence?
10. How may he make his influence a power for good?
11. Name eight privileges of the Sunday-school teacher.

LESSON OUTLINE

The Privileges of a Teacher (Continued)

- | | | |
|-----------------------|---|---------------------------|
| V. Church Attendance | { | 1. Regular |
| | | 2. Reverent |
| | | 3. Expectant |
| | | 4. Confession and Worship |
| | | 5. Communion with Saints |
| | | 6. Spiritual Food |
| | | 7. Example |
| VI. The Lord's Supper | { | 1. Christ's Command |
| | | 2. Spiritual Food |
| | | 3. Example |
| VII. Prayer | { | 1. Strength |
| | | 2. Wisdom |
| VIII. Influence | { | 1. Words—Purity |
| | | 2. Actions—Courtesy |
| | | 3. Character—Consistency |
-
- | | | |
|----------------------|---|-----------------------------|
| The Sunday School | { | I. Conventions |
| Teacher's Priveleges | | II. Teacher's Meetings |
| | | III. Lesson Helps |
| | | IV. Teacher Training Course |
| | | V. Church Attendance |
| | | VI. Lord's Supper |
| | | VII. Prayer |
| | | VIII. Influence |

THE TEACHER

LESSON V

Aim and Principles of Teaching

Teaching is the finest of the fine arts. It is nothing less than the molding of a human life—an art that demands great skill, wisdom, courage and perseverance.

I. Its Aim. The painter steps before his canvas with a definite purpose in mind. This purpose is to place upon the canvas the picture his brain has already conceived, and he puts forth every possible effort to produce this picture. If his painting were aimless he would do little more than cover his canvas with meaningless strokes and waste time, energy and material.

What is the purpose of teaching? It were folly to engage in it without a definite purpose in view. Aimless teaching injures rather than benefits the pupil.

The ultimate goal of teaching is character, right living. Children are taught that they may know how to live rightly, how to become noble men and women. With this as its ultimate goal, teaching should aim to do three things:

1. *To give information.* The pupil gathers information or facts from various sources. First of all, through the avenues of the five senses, then from his parents, his playmates, teachers, books and nature. Giving the pupil facts, however, is only a means to the great goal of teaching. He is but a poor teacher who goes no farther.

2. *To draw out and develop the pupil's faculties.* The soul has wonderful powers that must be drawn out and developed. The pupil must be taught to think and reason; his memory and will power must be trained.

3. *To help the pupil apply the knowledge he has gained to the duties of everyday life.* The information he has gained and his developed faculties must increase his usefulness. They must help him in the building of a strong character and in living the best and noblest life of which he is capable.

II. Its Principles. The soul has been compared to a stringed instrument. The nerves, the eye and the senses, generally, are the chords and artificial framework. This living instrument, it would seem, will never send forth its sounds of harmony unless it is touched and operated upon by the outward influences of the material world.

The soul acquires its *earliest knowledge thru the five senses*, seeing, hearing, feeling, tasting and smelling. It first perceives, then compares, then reasons. It goes from a *single idea*, or *percept*, to a *general idea*, or *concept*. It compares concepts to form *judgments*; it compares *judgments* and *reasons*.

God in His infinite wisdom has seen fit to have the soul's powers develop in a certain way and order, according to certain laws. Psychologists have not yet discovered all these laws. There are certain fundamental truths, however, concerning the growth of the mind, which are now universally accepted and upon which all education is based.

A child's "mind can not be made to order". It has, as we have seen, its own modes and times of growth. The teacher must know these times and modes that he may properly instruct his pupils. Improper instruction will dwarf the mind just as improper food and air dwarf the body. Proper instruction will help the powers of the soul to expand just as proper nourishment develops and strengthens the body.

Teaching Principles are *fundamental truths upon which the work of teaching is based*. There are many of these principles, important among which are the following:

1. *Instruction must be suited to the needs of the pupil*. This is the principle of *adaptation*. It is in obedience to this principle that the school grades its pupils and the lessons. The primary and senior classes do not have the same kind of teaching. The child changes to boyhood, the boy to manhood. His interests change, his powers develop, and instruction must be adapted to these changes.

2. *Self-activity should be encouraged to the utmost*. "The pupil "should be told as little as possible and induced to discover

as much as possible". Never tell a child something he can find out for himself. His mind can not grow unless it is exercised. Much present day teaching disregards the principle of self-activity; the pupils are too dependent on their teachers. Self-development produces the highest type of development.

3. *Proceed from the known to the unknown.* What the pupil knows is the only sure foundation upon which to build the unknown. New knowledge must be connected with the old. Take the truths the pupil already knows and from them lead on to new truths.

4. *Instruction should arouse interest.* The degree of interest will vary, for pupils naturally find some subjects more attractive than others. A certain degree of interest, however, is essential to successful teaching. Remember that the pupil gets most benefit from that lesson in which he is most intensely interested.

TEST QUESTIONS

1. What is the aim of teaching?
2. State its three-fold purpose.
3. From what sources does the pupil obtain information?
4. What is the final step in the work of teaching?
5. How does the soul acquire its earliest knowledge?
6. What is a percept? A concept?
7. How does the mind form a judgment? When does it reason?
8. How do the soul's powers develop?
9. Why should the teacher know the principal laws that govern the growth of the mind?
10. What are teaching principles?
11. Name four important principles of teaching.
12. How does the Sunday-school recognize the principle of adaptation?
13. What is the principle of self-activity?
14. What is meant by proceeding from the known to the unknown?

LESSON OUTLINE

Aim and Principles of Teaching

I. Three-fold Aim	$\left\{ \begin{array}{l} 1. \text{ Information} \\ 2. \text{ Development of Power} \\ 3. \text{ Application of Knowledge} \end{array} \right\}$	Ultimate Goal—Character
II. Principles	$\left\{ \begin{array}{l} 1. \text{ Adaptation} \\ 2. \text{ Self-Activity} \\ 3. \text{ From Known to Unknown} \\ 4. \text{ Sustained Interest} \end{array} \right\}$	Steps in Acquiring Knowledge $\left\{ \begin{array}{l} 1. \text{ Percept} \\ 2. \text{ Concept} \\ 3. \text{ Judgment} \\ 4. \text{ Reason} \end{array} \right\}$

THE TEACHER

LESSON VI

Methods of Teaching

We are now acquainted with the most important of teaching principles. We know that instruction must proceed from the known to the unknown, that it should be adapted to the needs of the pupils, that it should make them think for themselves and should arouse their interest. Our next step is to find a way to apply these principles, to put them into actual practice.

The manner of applying the laws of teaching is called a method.

The method to be used depends upon the pupil and the lesson. No absolute rules as to methods can be laid down for the teacher. It is not good to confine one's self to a single method even for one lesson, (1) *there is danger of growing monotonous, thereby losing the attention of the pupils,* (2) *a truth may often be more clearly presented by a change of method.* In a class where the question method prevails, a story is often introduced to advantage. A combination of methods is the best plan to pursue.

Let us observe four **Methods of Teaching.**

1. The Story Method. This is the method employed in the teaching of little children, altho it has its place in the instruct-

ion of all departments of the school. Primary children should reproduce, re-tell the stories told them. This re-telling will

- (1) *Increase their vocabulary.*
- (2) *Develop their power of expression.*
- (3) *Help them collect and arrange their thoughts.*

This method was freely used by Jesus who was the Master story-teller. Every teacher will find it to his advantage to cultivate the art of story-telling.

2. The Lecture Method cannot be safely used except in Adult Bible classes. The teacher using this method presents, explains and illustrates the lesson, and unless he is a very skilled teacher there is danger of his doing the thinking for the class. In a class composed of the educated and uneducated, of Christians and non-Christians, it is, however, the only wise method to adopt. Questions are apt to intimidate the unlearned or such as are uninformed regarding the Bible. It would be unkind to embarrass them by inviting them, tho unintentionally, to a display of their ignorance, nor would this be conducive to the growth of the class.

3. The Topical Method is excellent for those classes whose pupils have the ability and willingness for independent study. A topic is assigned to each pupil. He is to find out all he can about this topic from the Scriptures or from some other source, and report to the class at the next lesson. Thus both teacher and pupil teach the lesson. An occasional use of this method is effectual even with younger pupils, who appreciate and enjoy the fact of being thrown upon their own resources.

4. The Question Method. Questioning is an art which every teacher should carefully study. He who does not know how to ask questions is quite sure to be a failure with classes of the Elementary and Secondary divisions. The Question Method has a number of advantages:

1. *It tests both pupil and teacher.* It shows what the pupil's knowledge of the lesson is and in how far the teacher's work has been effective. If the pupils can not answer a reasonable number of pertinent questions, it shows that there has been a lack some-

where in the teaching. The lesson may not have been thoroly prepared, or if the teacher has not failed in this part of his work, he has undoubtedly taught without the attention of his pupils.

2. *It keeps both teacher and pupils active.*

3. *Questions attract attention and arouse interest.*

The following suggestions may assist the teacher in his study of the art of questioning:

1) *Questions should be simple and clear.*

2) *They should be direct.* The question should be presented to the whole class, but an individual called upon to answer it.

3) *They should stimulate thought.* As a rule questions which can be answered with yes or no should be avoided. Ask questions that will arouse the pupil's mental powers, their retentive, associative, reproductive and reasoning faculties.

4) *They should have a definite purpose.* Make every question count. If you have no reason for asking a question, do not ask it. Avoid foolish questions.

5) *They should be related.* A question should have a logical connection with the question or discussion which has gone before.

6) *They should be original.* They should be the outgrowth of the teacher's own knowledge of the lesson. He should prepare his own questions. Printed questions may be studied by the teacher, but they should not be used during the recitation.

TEST QUESTIONS

1. What is a teaching method?
2. Why is it not good for the teacher to confine himself to a single method?
3. Upon what does the method to be employed depend?
4. Name four methods of teaching.
5. In what department is the story method used?
6. Why should children be required to reproduce the stories told them?
7. What is the lecture method? In what classes is it employed?

8. What is the topical method? What is its great advantage?
9. Name four advantages of the question method.
10. Give four suggestions as to the kind of questions to be used.
11. What is meant by direct questions?
12. Why should the teacher's questions be original?
13. How can the teacher become original in asking questions?

LESSON OUTLINE

Methods of Teaching

1. Story Method—

Reproduction	{	1. Increases Vocabulary 2. Develops Power of Expression 3. Aids in Collecting and Arranging of Thoughts
--------------	---	---
2. Lecture Method—Adult Class
3. Topical Method {

1. Topics Assigned
2. Pupil's Self-Activity Developed
4. Question Method {

1. Advantages	{	1. Tests Pupil and Teacher 2. Keeps Pupils Active 3. Attracts Attention 4. Arouses Interest
2. Proper Questions	{	1. Clear 2. Stimulate Thought 3. Definite Purpose 4. Related 5. Original

THE TEACHER

LESSON VII

Preparing the Lesson

I. Need of Preparation. A successful teacher of geometry with a classroom experience of twenty years or more was asked by a colleague whether she found it necessary to make special preparation for each day's work. "With all my experience and my thoro acquaintance with my work", was her reply, "I never attempt to conduct a recitation without careful preparation.

It was her habit to consider the weak points of the previous lesson, discover what was lacking in herself and her pupils and put into every recitation the very best of which she was capable. Constant preparation was the secret of her success. Special courses in Bible study and teaching methods, however diligently pursued by the teacher, will never absolve him from a certain amount of careful preparation for each lesson. He needs this preparation:

1. *To avoid the failures of the previous recitation and to follow up its successes.*
2. *To connect the new lesson properly with the old.*
3. *To supply adequately the needs of the pupils.*
4. *Because of the distracting effect of the everyday duties of most teachers. The mind is carried into many and varied channels and needs seasons of quiet to collect and arrange its thoughts for the lesson.*
5. *The depths of wisdom and truth contained in the Sunday-school lessons require continued searching and earnest study.*

II. Kinds of Preparation. The teacher's preparation for each lesson should be three-fold, spiritual, physical and mental.

1. Spiritual Preparation. He is dependent upon God for this and obtains it through prayer and meditation. The teacher needs to commune often with the Master regarding each lesson. No amount of physical or mental preparation can supply a lack of heart preparation. The more perfect his walk with God, the more perfect is his consecration. He who is conscious of a physical or mental lack that can not be overcome should not be discour-

aged, but remember that a consecrated heart has often succeeded where a brilliant mind has failed.

2. Physical Preparation. It is every Christian's duty to care for his body which is "a temple of the Holy Spirit" (Rom. 12: 1, 1 Cor. 3: 16, 17; 6: 19). The teacher should aim at a *sound mind in a sound body*. A sound body demands pure, sensible food and pure air. Good health not only contributes to one's own comfort but makes one better able to serve others. It is conducive to *cheerfulness, enthusiasm and alertness*, three qualities very necessary in a teacher.

Extravagance in matters of dress should be avoided, not only because it is indicative of poor taste, but because its practice is unwise and in many cases unkind to the pupils. *Cleanliness, neatness and simplicity* are silent yet forceful teachers. It is well to remember, also, that pupils like to be talked to in a pleasant and *natural tone of voice*.

The great majority of Sunday-school teachers are busy people and, as a rule, are confronted at the close of the week by a number of unavoidable tasks. *Special guard, however, should be kept over the hours of the evening before the Lord's Day*, and body and mind should be given the rest they need for a proper discharge of their Sunday duties.

3. Mental Preparation. This is the preparation for the actual teaching of the lesson. The teacher must himself study before he can teach. He must saturate his mind with facts and truths, collect material for the lesson and make a teaching plan. This requires time and makes it necessary that he *begin early*—a week in advance of the time for the teaching of the lesson. In a class where home work is assigned he should begin earlier.

1. *Get the setting of the lesson.* Read the chapter containing the lesson text and as many preceding and following chapters as are necessary to fix time, place and circumstances.

2. *Read the lesson text often*, so as to become familiar with its contents.

3. With a prayer for the guidance of the Holy Spirit *meditate on the lesson*. As of old, workers in God's vineyard may still be inspired by the Holy Spirit.

4. *Study available helps* after you have studied independently.

5. *Attend the teachers' meeting.*

6. *Find the truth your pupils need most.* Aim to drive this home surely and perfectly. Do not attempt to exhaust the lesson. It is far better to leave in the minds of the pupils a clear idea of a few things, than a confused idea of many things. It is a good plan to memorize the verse or verses containing the central truth and meditate upon them in spare moments.

7. *Prepare a teaching plan.* Decide upon your manner of review of the previous lesson, your approach to the new lesson, and upon the method, questions and illustrations to be used.

Remember, however, that "the best laid schemes o' mice an' men gang aft agley". The human soul is not like the sculptor's block of marble. It will not remain immovable in our hands and let us chisel a bit here and there at will. In the midst of our endeavors to mold it it is growing and expanding. It often rebounds in a way that baffles us. It sometimes happens that the lesson we have most carefully prepared proves a dismal failure. Our plans must therefore have a wide margin. Be prepared for surprises. Do not give up when you see that your plan is not working. A silent prayer for guidance, a liberal use of good judgment will often suggest a slight change of plan that is able to turn the approaching failure into success.

TEST QUESTIONS

1. State five reasons for the Sunday-school teacher's need of preparation for each lesson.
2. What kinds of preparation does the teacher need?
3. How will he obtain his spiritual preparation?
4. How important is spiritual preparation?
5. Of what value is good health to the teacher?
6. What should be the teacher's aim in matters of dress?
7. Why is Saturday evening so important to the teacher?
8. Give seven suggestions on the mental preparation of the lesson.
9. What does a teaching plan include?

LESSON OUTLINE

Preparing the Lesson

- | | | | | | | | | | |
|---|---|---|---|-------------|---|-----------|---|---|---|
| 1. Need | { 1. To Avoid Failures of Previous Lessons
2. To Follow up Successes of Previous Lessons
3. To Connect New Lessons with Old
4. To Supply Needs of Pupil
5. To Collect and Arrange Thoughts
6. Constant Study of Scriptures Necessary | | | | | | | | |
| 2. Kinds | <table border="0"> <tr> <td data-bbox="212 525 388 578">1. Spiritual</td> <td data-bbox="409 525 771 578"> { 1. Most Important
 2. Prayer and Meditations </td> </tr> <tr> <td data-bbox="212 623 388 677">2. Physical</td> <td data-bbox="409 596 896 686"> { 1. Good Health
 2. Cleanliness, Neatness, Simplicity
 3. Necessary Quiet and Rest </td> </tr> <tr> <td data-bbox="212 802 367 838">3. Mental</td> <td data-bbox="409 695 926 1033"> <table border="0"> <tr> <td data-bbox="409 695 740 964"> { 1. Get Setting of Lesson
 2. Read Text Often
 3. Meditate
 4. Study Lesson Helps
 5. Attend Teachers' Meeting
 6. Select Lesson Truth
 7. Prepare Teaching Plan </td> <td data-bbox="751 829 926 1033"> { 1. Review
 2. Approach to Lesson
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 4. Questions
 5. Illustrations </td> </tr> </table> </td> </tr> </table> | 1. Spiritual | { 1. Most Important
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3. Method
4. Questions
5. Illustrations | | | | | | | | |

THE TEACHER

LESSON VIII

Teaching the Lesson

I. Attention.

The teacher must, first of all, get the attention of his pupils. He must then hold their attention and continue to hold it thruout the recitation. This is no easy task but it is absolutely necessary. If the pupil does not fix his thoughts upon the lesson, he will get no benefit from it. Never teach without attention. If you do, you will accomplish nothing.

Rather than ask the pupils for their attention, say something or do something that will command it. Do not proceed in the same way Sunday after Sunday. An introduction, however good, is bound to grow monotonous, if used every week, and will soon cease to attract the attention of the pupils. The following additional suggestions may help the teacher in his efforts to secure and maintain attention:

1. *All disturbing influences should be guarded against.*
2. *There should be no interruptions by the secretary or any other officer during the teaching period.*
3. *The seating of the pupils should be such that all are within range of the teacher's eye.*
4. *Temperature and ventilation should be regulated.*
5. *Plan surprises.*

II. Interest.

To hold the attention of the pupil it is necessary to arouse their interest. "Interest is the mother of attention; attention is the mother of memory." To arouse and sustain the interest of the pupils,

1. *The teacher must himself be interested.*
2. *He must know the lesson thoroly.*
3. *He must be watchful.* When he notices that a pupil is losing interest he should immediately set to work to arouse it anew. An unexpected question, a story, a picture or blackboard drawing will help him accomplish this. As a final word, *Never Teach without Attention,*

III. The actual teaching of the lesson includes the following four steps:

1. *Preparation.* Get the pupils ready to receive the new truth. The soil must be prepared before the seed can be sown. By skillful questioning the teacher should call up in the pupil's mind what he already knows about the new truth, arouse his interest, and awaken his desire for further knowledge. Often a brief review will accomplish this. Remember, however, to build the new knowledge upon the old. Let the preparation be brief. There is danger of wearying the pupils before the presentation is reached.

2. *Presentation.* This is the presentation of the new lesson. When the soil is prepared, the seed may be sown. The teacher will already have decided upon the method to be used. The presentation of the lesson should occupy the greater portion of the lesson period. It should be **clear, logical and direct**. Keep the aim of the lesson before you. Let every question, every illustration, every suggestion, bring out more clearly the central truth. Do not try to tell all you know about the lesson. The information might be interesting but it would not always be to the point.

3. *Recapitulation.* This means a review or going back over the lesson and a summing up of its principal points. Under the teacher's guidance the pupil should gather together the principal points of the lesson and draw the conclusion. Be careful at this point not to do the thinking for the pupils.

4. *Application.* This is the final step. It is not enough to know the truth and be able to state it. The pupil must use it. It must become a part of him and be applied to the duties of every day life. It is not always necessary or wise for the teacher to make the application for his pupils. When possible, let them make the application themselves.

IV. Illustrations.

A truth is often made clearer and is more forcibly brought home to the pupils by means of an illustration. Pictures, maps, objects, drawings, stories, historical incidents and experiences of daily life can all be used by the teacher to light up—that is, to

give the pupils a better understanding of the lesson. A few hints as to the use of illustrations:

1. *The illustration must be to the point.* Do not tell a story merely for the sake of telling it. If it has no bearing on the lesson, do not use it.

2. *Do not make more of the illustration than of the truth you expect it to illustrate.* This would draw the mind away from the truth.

3. *Do not use too many illustrations,*—just enough to bring out your point.

4. *Illustrations are a means of securing attention.*

V. Review.

Make constant use of review. The oftener we see an object, the more familiar we become with it. The oftener a pupil thoughtfully goes over what he has learned, the better will he understand it, and the more firmly will he fix it in his mind. A proper review should give the pupil a *new and more complete view* of the lessons and lesson facts.

TEST QUESTIONS

1. What must be the teacher's first aim in teaching the lesson?
Why is attention necessary?
2. Give five hints on securing and maintaining attention.
3. What must the teacher do to hold the attention of the pupils?
4. How shall the teacher arouse and sustain interest?
5. What four steps does the actual teaching of the lesson include?
6. What is meant by preparation?
7. How should the presentation of the lesson be?
8. What is recapitulation?
9. What is the final step in the teaching of the lesson?
10. What is meant by application?
11. What is the purpose of illustrations?
12. Give four hints on the use of illustrations.
13. Explain the need and purpose of review.

LESSON OUTLINE

Teaching the Lesson

- | | | | | | | | | | | | | | | |
|------------------------|---|---|----------------|---|-------------------------------------|-----------------|---|----------------------------------|-------------------|---|-----------------------------|----------------|---|--|
| I. Attention | { | Necessity
Disturbing Influences
Interruptions
Seating
Temperature, Ventilation
Surprises | | | | | | | | | | | | |
| II. Interest | { | 1. Secures Attention
2. Aroused and Sustained by Teacher | | | | | | | | | | | | |
| III. Steps of Teaching | { | <table border="0"> <tr> <td style="vertical-align: middle;">1. Preparation</td> <td style="vertical-align: middle;">{</td> <td style="vertical-align: middle;"> Prepare Mind for New Truth
 Brief </td> </tr> <tr> <td style="vertical-align: middle;">2. Presentation</td> <td style="vertical-align: middle;">{</td> <td style="vertical-align: middle;"> Clear
 Logical
 To the Point </td> </tr> <tr> <td style="vertical-align: middle;">3. Recapitulation</td> <td style="vertical-align: middle;">{</td> <td style="vertical-align: middle;"> Summing Up
 Pupils Active </td> </tr> <tr> <td style="vertical-align: middle;">4. Application</td> <td style="vertical-align: middle;">{</td> <td style="vertical-align: middle;"> Use of Truth in Daily Life
 Made by Teacher
 Made by Pupil </td> </tr> </table> | 1. Preparation | { | Prepare Mind for New Truth
Brief | 2. Presentation | { | Clear
Logical
To the Point | 3. Recapitulation | { | Summing Up
Pupils Active | 4. Application | { | Use of Truth in Daily Life
Made by Teacher
Made by Pupil |
| 1. Preparation | { | Prepare Mind for New Truth
Brief | | | | | | | | | | | | |
| 2. Presentation | { | Clear
Logical
To the Point | | | | | | | | | | | | |
| 3. Recapitulation | { | Summing Up
Pupils Active | | | | | | | | | | | | |
| 4. Application | { | Use of Truth in Daily Life
Made by Teacher
Made by Pupil | | | | | | | | | | | | |
| IV. Illustrations | { | Make Truth Clear
Pictures, Maps, Stories, Etc.
To the Point
Not too Prominent
Not too Many
Secure Attention | | | | | | | | | | | | |
| V. Review | { | Lesson Better Understood
Facts Firmly Fixed in Mind
New and More Complete View of Lessons and Facts | | | | | | | | | | | | |

REVIEW QUESTIONS ON THE TEACHER

1. What should be the three-fold equipment of the Sunday-school teacher?
2. Name the teacher's qualifications as to character.
3. What should the teacher's knowledge include?
4. Name eight important privileges of the Sunday-school teacher.
5. Discuss Sunday-school conventions, teacher-training course, church attendance, influence.
6. What is the three-fold purpose of teaching?
7. What are teaching principles?
8. Name and discuss four important principles of teaching.
9. What is a teaching method? Upon what does the method to be used depend?
10. Name four teaching methods.
11. State the benefits of the question method.
12. What kinds of questions should be asked?
13. What should be the three-fold preparation of the teacher?
14. Give five points on the teacher's mental-preparation of the lesson.
15. What is the first essential in teaching a lesson?
16. Discuss the necessity of arousing the pupil's interest.
17. Name four steps in the teaching of the lesson.
18. What is meant by preparation? Recapitulation?
19. What is the object of illustrations? Of review?
20. Give five hints as to the use of illustrations.

GENERAL OUTLINE

The Teacher

- | | | |
|----------------------------|----------------|--|
| I. Character | { | 1. Christian
2. Lover of Souls
3. Friend of Pupils
4. Take Work Seriously |
| II. Intellectual Equipment | { Knowledge of | { 1. Bible
2. Pupil
3. Art of Teaching
4. Himself
5. Responsibilities
6. The Master Teacher |
| III. Privileges | { | 1. Conventions
2. Teachers' Meetings
3. Lesson Helps
4. Teacher Training Course
5. Church Attendance
6. Lord's Supper
7. Prayer
8. Influence |
| IV. Teaching | { | 1. Aim { 1. To Give Information
2. To Develop Power
3. To Apply Knowledge
2. Principles { 1. Adaptation
2. Self-Activity
3. Known to Unknown
4. Sustained Interest |
| V. Methods | { | 1. Story
2. Lecture
3. Topical
4. Question |
| VI. Preparing the Lesson | { | 1. Need
2. Kinds of Preparation { 1. Spiritual
2. Physical
3. Mental |
| VII. Teaching the Lesson | { | 1. Attention
2. Interest
3. Preparation
4. Presentation
5. Recapitulation
6. Application
7. Illustrations
8. Review |

PART SEVEN

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON I

History of the Christian Church

First to Sixteenth Century

While the object of the following lessons is to acquaint ourselves with the history, the principles and activities of our own Evangelical Church, it will be necessary to take first a brief survey of the progress of the Christian Church from its establishment to its reformation in 1517.

I. The First Three Centuries

1. THE PERIOD OF ORGANIZATION
2. THE PERIOD OF PERSECUTION
3. THE PERIOD OF GROWTH

1. The Christian Church was founded, as we have seen, thru the preaching of Peter and the other apostles after the outpouring of the Holy Spirit on Pentecost Day. It was at first a Church for the Jews in Jerusalem. But the general persecution of Christians which followed the martyrdom of Stephen resulted in the extension of the Church beyond Jerusalem. The first Christian church outside of Jerusalem was established at Samaria, the second at Antioch. Gentiles formed a large part of the Christian community at Antioch. Here Paul was commissioned as missionary to the Gentiles, and the Christian Church became a Church for the whole world (See Part III, Lessons VII, VIII, IX).

2. Everywhere the followers of the new faith encountered *persecution*. All the apostles, except John, suffered martyrdom. Paul, it is supposed, was beheaded in Rome about 68 A. D., during the reign of Nero, that most atrocious of Roman emperors.

3. But *the Church grew* in spite of persecution. Great numbers of courageous, noble men and women joined its ranks ready to suffer and die rather than deny Christ Jesus in whom they had found salvation. These first three centuries were a test of Christianity.

II. The Second Three Centuries (A. D. 323—590) were a period of outward quiet and external growth.

1. Persecution ceased when Constantine became emperor of Rome, 312 A. D. The Church now enjoyed the protection and encouragement of the government. Christians were even advanced to influential positions in the state.

2. As its outward prosperity increased the inner life of the Church began to *decline* in power. Many of its members were Christians in name only. *False doctrines* were taught. Prayer to the virgin, Mary, worship of the saints, prayer for the dead, the mass, and false teachings concerning the Lord's Supper are among the errors of this early period of the Church's history.

In the fifth century the bishop of Rome claimed the sole right to the title of pope which had at first been applied to all bishops.

III. The Period of Decline. From the sixth to the sixteenth century.

1. Christianity had meanwhile been steadily advancing into heathen lands. But in its desire for influence and outward glory the Church began to lose sight of the purpose of its existence—the salvation of souls and the winning of the world for Christ.

2. The simple worship of earlier centuries gradually changed to the mere ceremony of the mass. Sermons were rarely heard; the priesthood was ignorant and corrupt.

3. To escape the wickedness of the world thousands of the best men of that time fled to the *monasteries* that they might devote their whole lives to study and religious practices. Many monasteries were therefore seats of learning. Others, however, were notorious for riotous living and many kinds of vice.

4. *Superstitions and errors* abounded. The doctrine of purgatory was taught; masses for the dead, homage to relics, the praying of the rosary and the sale of indulgences were popular practices. The Bible became an obscure book, inaccessible to the layman.

5. About the eleventh century the pope claimed not merely to be the vicar of St. Peter but the vicar of Christ Himself!

IV. The Reformation

1. While the Church as an institution was thus corrupt and

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2. Physical
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IV. The Reformation

1. While the Church as an institution was thus corrupt and

degenerate, there were many sincere Christians who protested against its evil practices and longed for a restoration of the pure teaching of the Word. They were persecuted by the Church for defying its doctrines and for spreading the Gospel. Like the early Christians, however, they were fearless, preferring death to a denial of the teaching of the Holy Scriptures concerning salvation.

2. The voices of protest grew louder and louder until finally at the beginning of the sixteenth century the great work of the Reformation—the cleansing of the Church of Christ—was begun. On October 31, 1517, Dr. Martin Luther nailed his famous ninety-five theses on the door of the Castle Church at Wittenberg—an open declaration against the pope and the corrupt practices of the Catholic Church.

3. Foremost among the reformers were Luther and Melancthon in Germany, Zwingli and Calvin in Switzerland. In other countries of Europe God also raised up His servants, a host of determined, courageous followers of Christ and loyal members of His invisible Church—Savonarola in Italy, Peter Waldo in France Wyclif and Tyndale in England. Want of space forbids our dwelling on the details of the battle and final triumph of the heroes of the Reformation against the unrighteous authority of the pope and the corruptness of the Church. Every Evangelical Christian should acquaint himself with the events of those troublous times that he may thoroly appreciate the blessed privileges that have come to him thru the self-sacrificing work of the reformers.

TEST QUESTIONS

1. State the important facts concerning the progress of the Christian Church during the first three centuries.
2. What followed the period of persecution?
3. Describe the outward condition of the Church during this period.
4. What is said of the inner life of the Church?
5. Name some of the false teachings of this period.
6. What centuries are called the Period of Decline?
7. What was the cause of the Church's loss of vitality?

8. What is said of the church worship of this period? The priesthood? The monasteries?
9. Name some of the evil practices of this period.
10. To what office did the pope lay claim at this time?
11. What was the attitude of the Church toward those who protested against its false teachings?
12. What was the work of the Reformation?
13. What date and event mark the beginning of the Reformation?
14. Who were foremost among the reformers?
15. What was the outcome of their struggle against the corruptness of the Church?

LESSON OUTLINE

History of the Christian Church

- | | | | | | | |
|----------------------------|---|---|---|---|---|---|
| I. First Three Centuries | { | <ol style="list-style-type: none"> 1. Establishment of Church 2. Church in Jerusalem 3. Church Outside of Jerusalem 4. Persecution 5. Growth | | | | |
| II. Second Three Centuries | { | <ol style="list-style-type: none"> 1. Outward Quiet 2. Outward Prosperity 3. Decline of Inner Life 4. False Teachings 5. Bishop of Rome—Pope | | | | |
| III. Period of Decline | { | <ol style="list-style-type: none"> 1. Advance of Christianity into Heathen Lands 2. Growth in Power and Influence 3. Corruptness <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="vertical-align: middle;">{</td> <td> <ol style="list-style-type: none"> 1. Mass 2. Priesthood 3. Monasteries 4. Errors </td> </tr> </table> 4. Claim of Pope—Vicar of Christ | { | <ol style="list-style-type: none"> 1. Mass 2. Priesthood 3. Monasteries 4. Errors | | |
| { | <ol style="list-style-type: none"> 1. Mass 2. Priesthood 3. Monasteries 4. Errors | | | | | |
| IV. The Reformation | { | <table border="0" style="display: inline-table; vertical-align: middle;"> <tr> <td style="vertical-align: middle;">{</td> <td> <ol style="list-style-type: none"> 1. Sincere Christians </td> <td style="vertical-align: middle;">{</td> <td> <ol style="list-style-type: none"> 1. Protest against False Teachings 2. Spread Gospel 3. Persecuted by Church </td> </tr> </table> <ol style="list-style-type: none"> 2. Open Declaration against Catholic Church
October 31, 1517 3. Triumph of Reformers | { | <ol style="list-style-type: none"> 1. Sincere Christians | { | <ol style="list-style-type: none"> 1. Protest against False Teachings 2. Spread Gospel 3. Persecuted by Church |
| { | <ol style="list-style-type: none"> 1. Sincere Christians | { | <ol style="list-style-type: none"> 1. Protest against False Teachings 2. Spread Gospel 3. Persecuted by Church | | | |

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON II

The Evangelical Church in Germany

I. Two Great Errors of the Catholic Church

1. The Bible was the weapon which the reformers used in their combat against the evils of the Church. All doctrines which were not in accord with the Bible were discarded as false. Foremost among these was the teaching *that the priests had the power to forgive sins*.

It was not difficult to show that God's Word proved the falseness of this doctrine (Matt. 1: 21; I John 1: 7, 9; Col. 2: 13).

2. A second great error was *the Church's doctrine concerning the Lord's Supper*. The Catholic Church taught and still teaches that the bread and wine used in the Holy Communion are by the blessing of the priest, and consequently at his will, changed into the real body and blood of Jesus. This is called the doctrine of transubstantiation. The reformers were unanimous in their contention that nowhere in the New Testament were there grounds for this doctrine. They furthermore insisted that the partakers of the Lord's Supper should receive both bread and wine and not bread only as was and is the practice of the Roman Catholic Church.

II. Dissension Among the Reformers

Unfortunately the reformers *differed in their interpretation* of Christ's words, "This is My body, this is My blood". Luther adhered to a literal interpretation while the Swiss reformers held that the words were to be taken figuratively.* Both factions

*Luther did not believe that the bread and wine were changed in substance, as taught by the Catholic Church. He held, however, that by the power of God, not of the priest, the worthy partaker of the Lord's Supper receives the body and blood of Jesus. As the mouth of the believer eats and drinks bread and wine, the soul receives the body and blood of Christ. This doctrine is incorporated in the Augsburg Confession, the foremost doctrinal standard of the Lutheran Church. The Swiss reformers held that the words "This is My body, this is My blood" are to be taken figuratively like the words of the Saviour "I am the vine. I am the door". The bread and wine but symbolize the spiritual nourishment which Christ gives. This teaching is found in the Heidelberg Catechism, the chief doctrinal standard of the Reformed Church.

admitted that a person could be saved even tho he held the opposing view, yet their difference of opinions was made the subject of frequent disputes and was never amicably settled by the reformers.

In the years that followed a bitter *antagonism* arose between the Lutherans and the Reformed, as the opposing factions were called. Attempts at reconciliation were not successful until 1817, three hundred years after the beginning of the Reformation.

III. The Evangelical Church

1. Establishment. In 1817, due to the efforts of Frederick William III, of Prussia, a meeting of the most prominent preachers of his kingdom was effected. A book of worship to be used in both Lutheran and Reformed Churches was compiled and a new Church, called the Evangelical Church, was organized.

2. Membership. Privilege of membership was extended to those who accepted the Lutheran doctrine of the Lord's Supper as well as to those who accepted the Reformed doctrine. "In essentials," there was to be "unity, in non-essentials liberty, in all things charity".

Joy over the reconciliation was wide-spread and congregation upon congregation soon joined the ranks of the *Union Church*.

3. Mission. The useless theological discussions of the past were laid aside. Religious questions of minor importance were placed in the background where they belonged and the supreme object of the Church, worshipping God acceptably and taking the world for Christ—too often lost sight of in the past years—now became the chief concern of the Evangelical Church.

The Gospel was carried to distant peoples and educational and charitable institutions were established, for the new Church believed that love of Christ must manifest itself in active, loving service of fellowmen.

4. Name. The name, Evangelical, comes from the Greek, "evangelion" which means Gospel. The Evangelical Church is therefore the Gospel Church.

5. Foundation. The foundation upon which it was established is the Word of God. It recognizes the Bible as the only infallible guide to salvation and acknowledges no authority or doctrine that is not in accord with the teaching of the Word of God.

A more complete statement of its principles will be found in the following lesson.

In connection with this and the following lessons, let the student read "What Does Evangelical Mean?" by Rev. J. H. Horstmann, "The Evangelical Church" by Rev. David Brüning, "The German Evangelical Synod of North America" by Rev. F. H. Graeper.

TEST QUESTIONS

1. By what standard did the reformers judge the doctrines of the Catholic Church? What were considered false doctrines?
2. Name two great errors of the Catholic Church.
3. What is the doctrine of transubstantiation?
4. In how far did the reformers' views concerning the Lord's Supper agree?
5. Wherein did they disagree?
6. What was the effect of this disagreement?
7. When, where and by whom was a reconciliation effected?
8. What was the result of the reconciliation?
9. To whom did the Evangelical or Union Church offer the privilege of membership?
10. What policy did this Church adopt? Upon what work did it enter?
11. State the derivation and significance of its name, *Evangelical*.
12. Upon what basis was the Evangelical Church established?

LESSON OUTLINE

The Evangelical Church in Germany

- | | | | | | | | | | | | |
|--|---|--------------------|--|-----------------|---|--------------|--|-----------|-----------------------------------|-----------------------------|--|
| I. Two Great Errors of Catholic Church | { 1. Doctrine of Remission of Sins by Priests
2. Doctrine of Transubstantiation | | | | | | | | | | |
| II. Dissension Among the Reformers | { 1. Cause—Interpretation of “This is My Body
This is My Blood.”
2. Luther’s Interpretation—Literal
3. Swiss Reformers’ Interpretation—Figurative
4. Antagonism between Factions for Three Centuries | | | | | | | | | | |
| III. Evangelical Church | <table border="0"> <tr> <td data-bbox="310 878 569 797">{ 1. Establishment</td> <td data-bbox="569 878 932 797">{ 1. In Prussia
2. 1817
3. Union of Factions</td> </tr> <tr> <td data-bbox="310 797 569 869">{ 2. Membership</td> <td data-bbox="569 797 932 869">{ 1. Lutheran and Reformed
2. Rapid Growth</td> </tr> <tr> <td data-bbox="310 869 569 976">{ 3. Mission</td> <td data-bbox="569 869 932 976">{ 1. Worship
2. Spread of Gospel
3. Active Service</td> </tr> <tr> <td data-bbox="310 976 569 1048">{ 4. Name</td> <td data-bbox="569 976 932 1048">{ 1. From Evangelion
2. Gospel</td> </tr> <tr> <td data-bbox="310 1048 932 1089">{ 5. Foundation—Word of God</td> <td></td> </tr> </table> | { 1. Establishment | { 1. In Prussia
2. 1817
3. Union of Factions | { 2. Membership | { 1. Lutheran and Reformed
2. Rapid Growth | { 3. Mission | { 1. Worship
2. Spread of Gospel
3. Active Service | { 4. Name | { 1. From Evangelion
2. Gospel | { 5. Foundation—Word of God | |
| { 1. Establishment | { 1. In Prussia
2. 1817
3. Union of Factions | | | | | | | | | | |
| { 2. Membership | { 1. Lutheran and Reformed
2. Rapid Growth | | | | | | | | | | |
| { 3. Mission | { 1. Worship
2. Spread of Gospel
3. Active Service | | | | | | | | | | |
| { 4. Name | { 1. From Evangelion
2. Gospel | | | | | | | | | | |
| { 5. Foundation—Word of God | | | | | | | | | | | |

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON III

The Evangelical Church in America

Introduction. At the time of the organization of the Evangelical Church in Germany the United States had already been in possession of their independence for more than forty years.

During that time and later many Germans left the fatherland to establish new homes for themselves in the land of freedom. Some of these were God-fearing men and women; others, however, were religious free-thinkers lured to America by the thought of liberty, which to them meant a life free from religious restraint. The presence of this latter class has made the work of the Evangelical Church exceedingly difficult in certain sections of the country.

Let us consider:

I. The Establishment of the Evangelical Church in America

In response to an appeal of prominent Americans of New York and New England who saw the need of missionary work among the German immigrants, especially in the West, the Basel Mission Society in 1837 sent two young missionaries, G. W. Wall and Joseph Rieger, to this country. After a short stay with friends in the east they made their way to St. Louis, where they began their missionary work. Others workers soon followed these—one, Rev. J. Riesz, had preceded them in 1835—and the need of organization was soon felt.

October 15, 1840, six of these German pioneer pastors met at Gravois Settlement, near St. Louis, and founded the German Evangelical Church Association of the West. The protocol of the meeting together with a declaration of the principles, or the confession of the new Church body was signed by the following pastors:

Carl Ludwig Daubert, Quincy, Ill.
 E. L. Nollau, Gravois Settlement, Mo.
 John Jacob Riesz, Centerville, Ill.
 Hermann Garlichs, Femme Osage, Mo.
 Philip Jacob Heyer, St. Charles, Mo.
 G. W. Wall, St. Louis, Mo.

Rev. Joseph Rieger and Rev. John Gerber, who were absent at the time of the organization added their signatures immediately upon their return.

II. The Principles of the Evangelical Church. The principles upon which the German Evangelical Church Association of the West was organized in 1840 are in harmony with the principles upon which the Evangelical Church of Germany was founded in 1817. Following is the article of confession, the doctrinal statement of our Evangelical Church:

"The German Evangelical Church Society of the West, as a part of the Evangelical Church, defines the term 'Evangelical Church' as denoting that branch of the Christian Church, which acknowledges the Holy Scriptures of the Old and New Testaments as the Word of God, the sole and infallible guide of faith and life, and accepts the interpretation of the Holy Scriptures as given in the symbolic books of the Lutheran and the Reformed Church, the most important being: The Augsburg Confession, Luther's and the Heidelberg Catechisms, in so far as they agree; but where they disagree, the German Evangelical Church Society of the West adheres strictly to the passages of Holy Scriptures bearing on the subject and avails itself of the liberty of conscience prevailing in the Evangelical Church."

III. Growth and Name

1. The new Church experienced a steady growth. There was not only a rapid increase in the number of pastors and congregations, but other church unions in the United States which had been founded on the same principles joined its ranks.

2. Its original name, as we have seen, was the German Evangelical Church Association of the West. In 1866 this was changed to German Evangelical Synod of the West and in 1872 it was finally changed to its present more comprehensive name, *German Evangelical Synod of North America*.

IV. Language. Since the organizers of the Evangelical Church in America were Germans, it was but natural that its work should for many years be conducted exclusively in the German language. The coming of a new generation, however, and unavoidable changes in education and conditions have made the use of the English language absolutely necessary to the life

of our Church. The preservation of the Evangelical faith in America is more important than the preservation of the German language. The Evangelical Synod therefore endeavors to satisfy the religious needs of those who, tho children of German parents, are not sufficiently conversant with the German language to be benefited by a German church service or a German periodical.

Furthermore, the Evangelical Church is not a Church for Germans only, but for all people, whatever their nationality, race or color.

V. Organization of the Evangelical Synod

1. At first all the pastors of the Association and delegates from the affiliated congregations met in yearly conferences to transact the business of the Association.

2. After a time the increase in the number of congregations made this impractical. The Association was then divided into districts which held yearly conferences, a general conference taking place every few years.

In 1914 the Evangelical Synod comprised nineteen districts. The General Conference, composed of delegates elected by the various Districts, pastors, congregations and teachers, meets every four years.

3. The various departments of synodical work are in the care of special boards or committees.

VI. Position of the Evangelical Church Defined

1. Luther's Catechism, the Augsburg Confession and the Heidelberg Catechism are the chief books of doctrine of the Evangelical Church.

2. These books, as we have seen, do not agree on all points of doctrine. Where they disagree the Evangelical Church adheres strictly to the teaching of the Bible on the subject in question. Where the Bible gives no full and definite teaching, the individual is at liberty to accept either the Lutheran or Reformed interpretation.

3. The Gospel of Jesus Christ as the Saviour of mankind is the one substance of the teaching and preaching of the Evangelical Church.

4. The Evangelical Church does not deny communion or co-operation to any earnest follower of the Lord nor to any cause that has the service of Christ in view.

5. Its loyalty to the Bible causes it to keep careful guard over the pure, simple teaching of the Word. New ideas and methods, however popular they may be, are therefore thoroly tested before they are approved or adopted by the Evangelical Church.

TEST QUESTIONS

1. What led to the establishment of the Evangelical Church in America?
2. When, where and by whom was the Evangelical Church Association of the West founded?
3. Upon what principles was it established?
4. What are the chief books of doctrine of the Evangelical Church?
5. What is said of the growth of the new Church?
6. What changes has its name undergone?
7. Justify the use of the English language in the work of the German Evangelical Synod.
8. Describe the organization of the Evangelical Synod of North America.
9. How does a District Conference differ from a General Conference?
10. State briefly the teachings and principles of the Evangelical Church.

LESSON OUTLINE

The Evangelical Church in America

- | | | | |
|------------------|---|--|--|
| I. Establishment | { | 1. Work Begun, 1837 | |
| | | 2. German Evangelical Church Association of the West Founded | { 1840 near St. Louis, Mo. |
| II. Principles | { | 1. Based upon Principles of Evangelical Church in Germany | |
| | | 2. Doctrinal Statement | |
| III. Growth | { | 1. By Pastors | |
| | | 2. By Churches | |
| | | 3. By Church Unions | |
| IV. Name | { | 1. German Evangelical Church Association of the West, — 1840 | [—1866 |
| | | 2. German Evangelical Synod of the West, | |
| | | 3. German Evangelical Synod of North America, — 1872 | |
| V. Language | { | 1. German | |
| | | 2. English | { To Preserve Evangelical Faith in America |
| VI. Organization | { | 1. Synod Divided into Districts | |
| | | 2. Conferences | { 1. District—Every Year |
| | | | 2. General—Every Four Years |
| | | 3. Special Boards and Committees | |

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON IV

Our Home Mission Work

In Acts 1: 8 we read that Christ commanded His disciples to be witnesses unto Him "both in Jerusalem and in all Judea, and Samaria, and unto the uttermost parts of the earth". These words are the Church's authority for its Home and Foreign Mission work. The evangelization of the home land is the work of Home Missions. The evangelization of heathen lands is the work

of Foreign Missions. The one must be done and the other not left undone if the Church would fulfill its whole mission.

The Evangelical Church and Home Missions

I. The Beginning

During the first nineteen years of its existence it was an unwritten law in the Evangelical Church that all contributions for missions should be given to the work of Foreign Missions. In 1859 the Synod was aroused to a sense of its duty toward struggling congregations and needy pastors in the homeland and organized a special department for the work of Home Missions. The beginning of the work was very small; during the first year but fifty dollars were paid into the Home Mission treasury .

II. The Field

America is the field of our Home Mission activities. Any city or section of a city, any state, any country in America, where there is no Evangelical church, and where, after thoro investigation and prayerful consideration it is thought wise to organize a congregation or engage in charitable work, is legitimate territory for our home missionaries. The greater part of our Home Mission work is done in the western, northwestern and northern parts of our country.

III. The Work

The various phases of Home Mission work, as conducted by our Church are as follows:

1. *The organization of new congregations* where conditions demand it or make it advisable and practical.

2. *The financial support of these congregations* until they are self-supporting.

3. *Supplying the Word of God to Evangelical Christians in the far West and Northwest.* Some of these have been members of Evangelical churches in the larger cities of the older states and in their new homes are deprived of the privileges of the Sunday-school and the church service. Others have come from Evangelical churches in the fatherland.

4. *Giving the Word of God to German-Russians* who have settled in large numbers in Canada and the West.

5. *Colonization*—the forming of colonies in favorable localities where Evangelical Christians from other parts of America or from Germany may find desirable homes. This work is in charge of a Committee on Colonization.

6. *The work of Church Extension*, under the care of a special Board, which lends money at a low rate of interest to mission congregations for the building of churches.

7. The *Evangelical Immigrant Mission* at Baltimore, which gives religious care, protection and aid to immigrants regardless of denominational lines.

8. *Deaconess work; care of orphans, epileptics, and the aged.*

9. *City Mission, or Settlement work*, among the unchurched of the large cities.

IV. The Importance of Our Home Mission Work

1. *Growth.* In 1859 the work of Home Missions formed, as we have seen, an insignificant branch of the work of our Church. This branch steadily grew in strength, size and importance until in 1883, the pursuit of Home Mission work was declared by the Evangelical Synod to be "its principle task and most sacred duty".

The many phases of this work already considered, the facts that in 1913 about \$35,000 was contributed to its support, that in the same year about one hundred pastors were in the various fields, besides deaconesses, and many other workers in our charitable institutions, are sufficient proof of its growth.

2. *Reasons for the importance and necessity of our Home Mission work:*

a) *It is the Lord's command.*

b) *The preservation of the Evangelical faith in America and the life of the Evangelical Church* depend upon the success of Home Mission work.

c) *The unchurched condition of many of our American citizens* makes the work of Home Missions necessary.

The great number of foreign people in the United States many of whom have no church home and live without religious or moral restraint, the growing disregard of the Sabbath, the

spread of infidel literature among all classes, form a heathendom which calls for persistent and earnest work on the part of home missionaries.

d) Home Mission work is the *Church's duty toward the nation*. It produces Christian citizenship.

Other important reasons have been suggested in the paragraph on "The Work".

V. Organization

1. *The Central Board for Home Missions*, composed of five members, is elected by the General Synod. It has for its duty the supervision of the work in the various mission fields and the care and distribution of funds of the Home Mission treasury.

2. *The District Mission Board*, composed of three members, whose duty it is to carry on the work in its particular District.

3. Besides these there are a Church Extension Board, an Immigrant Mission Board, a Board for Charitable Institutions, and other boards and committees for the various departments of the work.

VI. Support

Our Home Mission work is supported

- 1) By free will offerings of the congregations.
- 2) By special bequests.
- 3) By ten per cent of the net proceeds of the Eden Publishing House.

The Evangelical Synod supports eleven Orphans' Homes, two Hospitals for Epileptics and eight Deaconess Homes and Hospitals.

TEST QUESTIONS

1. Tell of the beginning of systematic Home Mission work in the Evangelical Church.
2. What is the field of our Home Mission work?
3. Name nine phases of the Home Mission work of the Evangelical Synod.
4. What is meant by "Colonization work"?
5. What is the purpose of the Church Extension Fund?
6. What is the object of the Immigrant Mission?
7. How does the Evangelical Synod regard the pursuit of Home Mission work?

8. State several facts to prove the growth of the work.
9. Why is it important and necessary for our Church to pursue Home Mission work?
10. How is the department for Home Missions organized?
11. Define the duty of the Central Board.
12. How is the work of Home Missions supported?

LESSON OUTLINE

Our Home Mission Work

I. Beginning — 1859

II. Field

- { America [ritory
- { West, North West, North — Principal Ter-

- { 1. Organization of Congregations [tions
- { 2. Financial Support of Mission Congrega-
- { 3. With Evangelical Christians in West and Northwest

III. Work

- { 4. With German Russians
- { 5. Colonization
- { 6. Church Extension
- { 7. Immigrant Mission at Baltimore
- { 8. Deaconess Work, etc.
- { 9. City Mission Work

IV. Importance

- { Proofs of Growth { 1. Principal Task of Evangelical Synod
- { 2. Many Phases of the Work
- { 3. Large Number of Workers
- { 4. Increased Contributions
- { Reasons for Necessity of Work { 1. The Lord's Command
- { 2. Preservation of Evangelical Faith and Church in America
- { 3. Heathendom in America
- { 4. Church's Duty toward Nation

V. Organization

- { 1. Central Board { 1. Elected by General Conference
- { 2. District Board— { 2. Supervises Work
- { For Work in { 3. Cares for and Dis-
- { District tributes Funds
- { 3. Church Extension Board
- { 4. Immigrant Mission Board
- { 5. Board for Charitable Institutions
- { 6. Other Boards and Committees

VI. Support

- { 1. Free Will Offerings
- { 2. Bequests
- { 3. Publishing House

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON V

Our Foreign Missions in India

I. Entrance of the Evangelical Church upon Mission Work in India. Not until 1883 did the Evangelical Church enter upon a foreign mission work of its own. Up to this time its support was given to various foreign mission societies, especially those of Basel and Barmen to whom the Evangelical Church in America owed its existence.

In response to an appeal from the German Evangelical Mission Society of the United States, which could no longer successfully carry on its work in the Central Provinces of India, the German Evangelical Synod of North America, after careful and prayerful consideration, decided in General Conference, 1883, to assume the responsibility of the Chattisgarh (chüt"is-gär') Mission in India.

II. Beginning of the Work in Chattisgarh (chüt"is-gär').

The first missionary sent out by the German Mission Society of the United States was Rev. O. Lohr, who, with his family, arrived at Bombay, India, in 1869.

His only instructions were to go to a section of India where the Gospel had not yet been preached. He had no definite place in view but trusted solely to God's guidance. At a missionary conference then in session at Bombay at which Rev. Lohr was present, a letter was read calling attention to the need of work among the Chamars (chu-märs'), a people living in Chattisgarh, one of the divisions of the Central Provinces. Believing that God was thus guiding him to his field of labor he set out for Chattisgarh where he became the pioneer of Evangelical mission work.

III. The Country

1. *Chattisgarh* (chüt"is-gär') is the largest and most populous division of the Central Provinces of India. The soil is partly very fertile, the main product being rice. A little wheat, a few

vegetables and inferior kinds of fruit are also grown. Chattisgarh is considered one of the granaries of India. It is also one of the country's best hunting grounds. The main roads have been built and are kept in good condition by the British government.

2. *Climate and seasons.* The climate is tropical. It is exceedingly trying to the "foreigner" who seldom becomes really acclimated. As a rule, the white man's vitality becomes weakened after a long sojourn in India and an occasional furlough—an extended visit to the home land—is necessary to regain lost strength and energy.

There are three seasons:

a) *The cold season* is the most pleasant of these. It begins in November and ends with February. The temperature is rarely below 65°, nor above 95°F.

b) *The hot season* begins with March and lasts until the first rains in June. The temperature often reaches 120°. It is the most trying season of the year. Scarcity of water and abundance of sand and dust add to the discomfort caused by the heat.

c) The life of India depends on *the rainy season*. Insufficient rains are the cause of its famines. This season begins in June and continues thru September. Rice is sown and if the rainfall is sufficient, India's food supply is secure for another year.

IV. People. The population of Chattisgarh is about 3,000,000, and includes Hindus, Chamars (chā-märs') and Mohammedans. Many of the numerous Hindu castes are represented. Most of the people live in huts and eat, sit and sleep on the floor.

V. Language. The Hindus speak Hīn'di; the Chamars, a Hindi dialect; the Mchammedans, Ur'dū. As a rule missionaries spend two years acquiring the language of the country.

VI. Religions. Hinduism, Jainism (jīn'ism) and Mohammedanism are represented. Among the lower classes are the religion of Kā'bir and the Satna'mi religion. All the people are superstitious to the greatest conceivable degree.

The Satna'mis, to whom Rev. Lohr's attention had been called, are mostly Chamars (chū-märs')—tanners and shoe-makers—the lowest caste of Hindus. The Satna'mis are, in fact, outcasts. Gha'sidas, the founder of their religion, proclaimed against idolatry and the existence of caste. He preached one invisible God and the coming of a great teacher (gu'ru who would reveal the true name of God. But altho the foundation principles of their religion are pure and lofty, their religious practices are vile and corrupt beyond description.

VII. The Field. When the Evangelical Synod took charge of the Chattisgarh mission, work was being carried on at two stations. In 1914 there were six stations with numerous out-stations. A station is a mission center. From this center missionaries are sent to carry on the work at other places near by called out-stations.

Our Mission Stations

1. **Bisrampur** (Bīs-rām pur')
2. **Raipur** (rī-pur')
3. **Chandkuri** (chünd'ku-ri)
4. **Parsabhadar** (Pär"sab-hä'der)
5. **Mahasamudra** (Ma-ha-sa-mu'dra)
6. **Sakti** (Säk'ti)

1. **Bisrampur** (City of Rest) is located about thirty-five miles north of Raipur in a section thickly settled with Satna'mis. Here Rev. Lohr established the first mission station. As a result of his first year's labor three Satna'mis were baptized. He was practically alone in the work until 1879, when Rev. A. Stoll came to Chattisgarh as a permanent helper. Later his son, Rev. Julius Lohr, also assisted him. Medical work has been a special feature at Bisrampur. Rev. O. Lohr was noted for his medical skill, by means of which he was also enabled to come in touch with people of higher caste.

Our pioneer missionary never left India on furlough. God called him home May 31, 1907, after nearly forty years of stren-

uous, self-sacrificing and faithful labor in the Chattisgarh mission.

2. Raipur, with 35,000 inhabitants is the largest city in Chattisgarh. Rev. Stoll took charge of this station about 1879. Besides the homes of the missionaries, the church, schools and boarding-schools, there are a *Catechist Seminary* (training-school for native ministers) founded by Rev. J. Gass in 1897, and a *Leper Asylum*. Ze-nä'na work is also carried on.

3. Chandkuri is twelve miles north-east of Bistrampur. This station was established by Rev. Stoll. The famine of 1897 led to the founding of the *Asylum of Lepers* by Rev. K. Nottrott which soon became one of the largest and best managed asylums in India.

4. Parsabhader, opened by Rev. Hagenstein, is about twenty-five miles from Bistrampur. Medical work is a prominent feature at this station and a number of blind people have found a home here.

5. Mahasamudra was opened in 1907 by Rev. Tillmanns. Since several states can be reached from this center, it is a promising field.

6. Sakti is the capital city of the state of Sakti. It is north-east of Raipur beyond the Chamar district. Low caste Hindus and the Kōls (an aboriginal people) are the main objects of mission work here. This station was opened by Rev. O. Nussmann, in 1909.

Hindrances to mission work in India are (1) the system of caste, (2) superstitions, (3) the inferior position of women, (4) child-marriage, (5) the deplorable condition of widows, (6) the famines.

Zenana Work. Work among the high caste women of India is called ze-nä'na work. High caste women are not to be seen in public after their eleventh year. This work, of course, is done by the women missionaries. (Zenana is the name given to the women's apartments).

Bible Women are native Christian women who have received special Bible training. They are valuable helpers in the work,

Catechists are native Christian preachers trained by the missionaries.

Orphanages are largely a result of the famines, when thousands of children are made homeless, sometimes robbed of their parents by death, sometimes deserted by them. The care of orphans is a prominent part of our mission work.

Castes

The people of India are divided into classes, called castes. The principal castes are (1) priests, (2) warriors and rulers, (3) husbandmen and merchant, (4) mechanics and laborers. Besides these there are outcasts, who are considered to be of no caste. No man may ever rise above the society or occupation of the caste in which he was born. India is bound body and soul by the fetters of caste, which nothing but the religion of Jesus will ever be able to loose.

Literature on Missions in India

The facts concerning India's social and religious life are so varied, so interesting and yet so appalling, that it is impossible in one lesson to describe our own mission work in Chattisgarh, or to give a clear idea of existing conditions and the need of Christian missions thruout India. The student should avail himself of some of the interesting and reliable literature on the subject for more thoro information concerning conditions in India.

A Visit to Our Chattisgarh Mission.....	H. H. Lohans.
The Claire Leper Asylum.....	W. H. P. Anderson.
India.....	Caroline A. Mason.
The Awakening of India.....	Sherwood Eddy.

TEST QUESTIONS

1. When and under what circumstances did the Evangelical Synod enter upon a mission work of its own?
2. Who was the pioneer of Evangelical mission work in Chattisgarh, India?
3. When was he sent out to India?
4. Relate the circumstances that led to Rev. Lohr's entrance upon work in Chattisgarh.
5. Locate Chattisgarh. What is said of its fertility? What is its main product?
6. What kind of climate has Chattisgarh? What is the effect of its climate upon the foreigner?
7. Name and describe its seasons.
8. Why is the rainy season of such importance to India?

9. What is the population of Chattisgarh? What different people does it include?
10. What languages are spoken by the natives?
11. Who are the Chamars?
12. Describe the Satnami religion.
13. What is a mission station? An out-station?
14. Name our mission stations in India.
15. Where was the first station opened?
16. Describe Rev. Lohr's work. How long did he continue his missionary labors?
17. At what station is the Catechist Seminary located?
18. How large is Raipur? What kinds of work are carried on here?
19. At what station is the Asylum for Lepers to be found?
20. Who opened the fourth station? State two facts concerning the work at Parsabhader.
21. Why is Mahasamudra a promising field?
22. What is said of the station near Sakti?
23. Mention some of the hindrances to mission work in India.
24. What is meant by zenana work?
25. What are Bible women? Catechists?
26. What is said of orphanages?

LESSON OUTLINE

Our Foreign Missions in India

I. Entrance upon Work by the Evangelical Church in 1883

II. Beginning of Work {
 1. 1869
 2. Rev. O. Lohr
 3. Chattisgarh, India
 4. With Satnamis

III. The Country {
 1. Chattisgarh { a. Largest Division of Central Provinces
 b. Chief Product—Rice
 c. A Granary of India
 d. Hunting Ground
 2. Climate { a. Tropical
 b. Trying to Foreigners
 3. Seasons { a. Cold—Most Pleasant
 b. Hot—Most Uncomfortable
 c. Rainy—Most Important

IV. The People {
 1. 3,000,000 Inhabitants
 2. Hindus, Chamars, Mohammedans
 3. Numerous Castes

V. The Language {
 1. Hindi by Hindus
 2. Hindi Dialect by Chamars
 3. Urdu by Mohammedans

VI. The Religions {
 1. Various
 2. Satnami Religion { Pure in Theory
 Corrupt in Practice
 3. Superstitions

VII. The Field {
 1. Bistrampur
 2. Raipur
 3. Chandkuri
 4. Parsabhader
 5. Mahasamudra
 6. Sakti

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON VI

Our Evangelical Publications

Christian literature is the pastor's as well as every Christian worker's powerful assistant. It touches people whom he can not reach. It does a work that lies beyond his grasp.

1. **Der Friedensbote.** The founders of the Evangelical Church recognized the value of the printed word as a means of spreading the Gospel. They realized that religious books and papers would greatly further the growth of the Church, but due to various hindrances, *their first publication, Der Friedensbote*, was not undertaken until 1850. For fifty years this continued to be the principal and official publication of the Evangelical Synod.

2. **The Evangelical Herald.** In 1902 an English periodical, called *The Messenger of Peace*—since 1914 *The Evangelical Herald*—was published. The purpose of the Evangelical Herald is identical with that of *Der Friedensbote*. Both are the official publications of the Evangelical Synod and one or the other should be found in every Evangelical home.

II. **Difficulties.** The use of two languages has often made the question of publications a difficult problem. Due sometimes to lack of foresight, sometimes to prejudice against the English language, more often to unavoidable hindrances, the demand for English literature has not always been met when it presented itself. In the last decade, however, strenuous efforts are being put forth to supply the needs of the English as well as the German department of our Church. There is now scarcely a branch of the work unsupplied with necessary and helpful literature in both languages.

3. Following are the important publications of the Evangelical Synod:

German

1. *Der Friedensbote*
2. *Gesangbuch der Evangelischen Kirche*
3. *Liederbuch fuer Sonntagschulen*
4. *Der Evangelische Kalender*
5. *Evangelischer Katechismus*
6. *Biblische Geschichten*
7. *Jugendfreund*
8. *Magazin fuer Evangelische Theologie und Kirche*

English

1. *The Evangelical Herald*
2. *The Evangelical Hymnal*
3. *Christian Hymns*
4. *Evangelical Year Book*
5. *Evangelical Catechism*
6. *Bible Stories*

Sunday School Periodicals

- Lektionshefte* (International Lessons)
Lektionshefte (Biblische Geschichten)
Christliche Kinderzeitung
Unsere Kleinen
Vorbereitungs Kursus fuer Sonntagschullehrer
Intermediate Quarterly
Junior Quarterly
Home Department Quarterly
Bible Story Lessons (a four year's course)
The Advanced Lesson Quarterly (for the senior and adult classes)
The Evangelical Companion
The Junior Friend
Evangelical Tidings
The Children's Comrade
Apt to Teach—Teacher Training Course

Our Evangelical Sunday Schools**I. Position in Evangelical Church**

1. Sunday-schools occupy a prominent place in the work of the Evangelical Church. The necessity of efficient teaching

is fully recognized and every branch of the work is given the greatest possible amount of attention. The Synod publishes German and English Sunday-school periodicals and helps for the teachers and pupils as well as a training course for teachers. Evangelical Sunday-schools are therefore not dependent for their literature on other denominations.

2. To foster the Evangelical spirit in our churches the schools must avail themselves of our denominational publications. It is the privilege and duty of teachers in Evangelical Sunday-schools to create and nourish in the hearts of their pupils a love for our Evangelical Church and give them a knowledge of the principles upon which it is based and the activities in which it is engaged. This can not be properly done without the aid of Evangelical publications.

II. Our Sunday School Boards

1. *The Central Sunday-school Board* is composed of five members. It has for its duty the furtherance of Sunday-school work thruout the Synod. It provides necessary literature and plans ways and means whereby the efficiency of the schools may be increased.

2. *The District Sunday-school Board.* Each synodical district has a Sunday-school Board composed of five members; whose duty it is to gather statistics and to assist the Central Board by furthering the work in its particular district.

3. Denominational District Conventions are growing in favor and at the General Conference of the Synod in 1913 a resolution was adopted to hold a National Evangelical Sunday-school Convention every two years. This convention will be held in conjunction with the National Evangelical League Convention.

TEST QUESTIONS

1. Explain the need and purpose of Christian literature.
2. What was our first synodical publication? When was it published?
3. What is the Evangelical Synod's English official publication? When was it issued?
4. What difficulties has the Evangelical Synod encountered in its publication work?
5. Name our Evangelical Sunday-school publications.

6. What is the attitude of the Evangelical Church toward the work of the Sunday-school?
7. What is said of denominational Sunday-school literature?
8. Why should Evangelical publications be used in our Evangelical Sunday-schools?
9. Define the duties of the Central Sunday-school Board.
10. What duties devolve upon the District Sunday-school Board?
11. What is said concerning denominational Sunday-school conventions?

LESSON OUTLINE

Our Synodical Publications	{ I. Official Publications { Der Friedensbote 1850 { II. Difficulties { Evangelical Herald 1902 { III. Evangelical Periodicals, Books, etc.
Our Evangelical Sunday Schools	{ I. Position { 1. Importance Recognized { II. Boards { 2. Work Furthered { III. Conventions { Central { District { District — Annual { National — Bi-ennial

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON VII

Our Educational Institutions

The Evangelical Synod maintains three educational institutions:

- I. **Eden Theological Seminary**, near St. Louis, Missouri.
- II. **Elmhurst College**, at Elmhurst, Illinois.
- III. **Western Evangelical Seminary**, at Ft. Collins, Colorado.

I. Eden Theological Seminary

1. *Establishment.* Eden Theological Seminary was founded in 1850, the year that marks the birth of "Der Friedensbote", the first synodical publication. A stone building forty by fifty feet with two stories and a basement was erected on a site near Femme Osage, Missouri. The school was opened June 28th with seven pupils and one professor.

2. *Change of Location.* The location, while favorable in many respects, was difficult of access, and in 1883 the school was transferred to a new and commodious building on the St. Charles Rock Road just outside the city limits of St. Louis.

3. *Growth.* Eden Seminary has experienced a steady growth and aims constantly at greater efficiency in every department of its work.

In 1914 its faculty consisted of one English and four German professors, the student body numbering seventy-eight.

4. *Purpose.* Eden Theological Seminary is exclusively a theological institution. Here young men are trained for the ministry of our Evangelical Church.

II. Elmhurst College

1. *Establishment.* Various attempts to establish other educational institutions resulted, 1867, in a training-school for parochial school teachers, at Cincinnati, Ohio. This was merged with a preparatory school founded at Evansville, Indiana, in 1871, which year may properly be regarded as the date of the founding of Elmhurst College. At the close of 1871 this preparatory school was removed to Elmhurst, Ill., near Chicago, and was called the Evangelical "Prö'sëm-i-när".

2. *Growth.* In 1871 Elmhurst College had thirty-one students and two professors. In 1914 the student body numbered one hundred and fifty-two, while the faculty consisted of eight professors.

3. *Purpose of Elmhurst College*

a) It prepares young men for entrance into Eden Theological Seminary. The course of study pursued by such students is called a classical course.

b) It trains teachers for the parochial schools of our Synod. Such students pursue a pedagogical course.

c) It offers an education to other Christian young men who have not yet decided upon a vocation but who desire the kind of training that is to be had at a Christian college like Elmhurst.

4. *Instruction* at Elmhurst is not one-sided. Attention is given not only to the development of the religious and mental life of the student but to the development of his physical and social life also. Religion and the sciences occupy the foremost place in the curriculum, but gymnastics and athletics are not neglected. The same is true of Eden Seminary.

5. *Tuition* and board charge are hardly more than nominal, being \$150 a year at Elmhurst, and \$100 at Eden. Many of the students are able to pay only a part of this, others receive their tuition and board entirely free of charge. The average cost of a student to the Synod is \$300 a year.

III. Western Evangelical Seminary

This Seminary was established at Ft. Collins, Colorado, in 1914, for the purpose of preparing intelligent and earnest German-Russians for the ministry. These students are specially trained for pastoral work among their countrymen in America (See Lesson on Home Missions).

IV. Support

Our educational institutions are supported solely by free-will offerings of the congregations of the Synod.

V. Importance of Our Educational Institutions

Our educational institutions are *the foundation of our church work*. Their importance therefore cannot be overesti-

mated. They train the ministers who carry on the work of our Church. The higher their standard of efficiency, the better and more efficient will our pastors be and the better and more effective the work of our Evangelical Church. It is the duty, therefore, of every member of every congregation to give prayer and financial support to our educational institutions.

VI. Duties of the Sunday School Teacher toward Our Educational Institutions

1. *He should inform himself* as thoroly as possible concerning these institutions.

2. *He should pray* for them. This includes prayer for students, professors, board of directors and the congregations, upon whose spirit of liberality the success of the work depends.

3. *He should support* them to the best of his ability.

4. *He should endeavor to interest* the boys and men of his school in these institutions with a view to winning consecrated young men for the ministry of our Evangelical Church.

TEST QUESTIONS

1. Name the educational institutions of the Evangelical Church.
2. When and where was Eden Theological Seminary founded?
3. What is its present location?
4. What is said of its growth?
5. What kind of an institution is Eden Seminary?
6. When was Elmhurst College founded? Where was it located?
7. What is said of its growth?
8. What is the three-fold aim of Elmhurst College?
9. What is said of the instruction at Elmhurst?
10. What are the tuition and board charge at Elmhurst? At Eden Seminary?
11. Where and when was the Evangelical Seminary at Ft. Collins founded?
12. What is its purpose?
13. How are our educational institutions supported?
14. Of what importance to our Evangelical Church are the educational institutions?
15. Name four important duties of the Sunday-school teacher toward our educational institutions.

LESSON OUTLINE

Our Educational Institutions

- | | |
|---|---|
| I. Eden Theological Seminary | { 1. Establishment { 1850
Femme Osage, Mo.
2. Present Location — St. Louis, Mo.
3. Growth { In Size
In Efficiency
4. Purpose — Trains for Ministry
5. Tuition — \$100. |
| II. Elmhurst College | { 1. Establishment { 1871—Evansville, Ind.
Removed, 1871, to Elmhurst, Ill.
2. Growth { In Size
In Efficiency
3. Purpose { 1. Preparation for Eden Seminary
2. Preparation for Parochial School Teaching
3. General Education
4. Instruction { 1. Religious
2. Mental
3. Physical
5. Tuition — \$150. |
| III. Western Evangelical Academy | { 1. Establishment { 1914
Ft. Collins, Colorado
2. Purpose { Training of German-Russians for Ministry |
| IV. Support — Free Will Offerings | |
| V. Importance — Foundation of Work of Church | |
| VI. Duties of Sunday School Teacher toward Institutions | { 1. Be Informed
2. Pray
3. Support
4. Arouse Interest |

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON VIII

The Church Year

I. The Purpose of the Church Year

Christ came to this world to reveal to sinful hearts the merciful love of God and to seek and save that which was lost. "And in none other is there salvation; for there is none other name under heaven that is given among men wherein we must be saved" (Acts 4:12). It is necessary for the individual Christian as well as the Church to dwell constantly on the great facts of the life of Him who is "the author and perfecter of our faith".

The Church makes this possible by means of the Christian or Church Year in which the great facts of Christ's life are chronologically presented. *The Church Year* is "the story of man's redemption chronologically arranged within the cycle of one year".

Its purpose is two-fold; first, to show what God the Father, Son and Holy Spirit has done for the salvation of mankind, and second, to show what mankind must do to obtain salvation and new life in Christ Jesus.

II. The Development of the Church Year

1. The Church Year developed gradually. The Jews, as we have seen, had their sacred year (See Part II, Lesson V). Christ and His disciples observed the great Jewish feasts (Matt. 26:17, John 7:2, 37), and His followers continued to observe them after His ascension.

2. The death and resurrection of Christ occurred at the Jewish feast of the passover. It is quite natural, therefore, that the Christians in celebrating this feast should have emphasized these important facts in the life of the Saviour, rather than the exodus of the Jews from Egypt (Ex. 12).

Easter was the first Christian festival to be celebrated annually, an evidence that the resurrection of Christ has always been recognized as the pivotal event in the work of redemption, as the basis of Christian faith and hope.

3. At the close of the second century, both *Good Friday* and *Easter* were being celebrated. The celebration of *Pentecost*, or Whitsunday, soon followed and gradually there was an annual commemoration of all the important events of the life of Christ.

4. Numerous saints' and martyrs' days came to be an important feature of the Catholic Church Year. The Evangelical Church *eliminated from the Christian Year all that was not in harmony with the Word of God and that would not advance the Christian's growth in grace.*

5. *Sunday.* The name has a heathen origin and means the day of the sun. In the New Testament it is called the Lord's Day.

The first day of the week was the day of the Lord's triumph over the grave (John 20: 1), and also the day on which the outpouring of the Holy Spirit occurred. From the beginning the followers of Jesus were wont to gather on this day to commemorate His resurrection. Jewish Christians observed the last day, the Sabbath, also, and thus there were two holy days each week. Gradually the Lord's Day of the New Testament displaced the Jewish Sabbath of the Old Testament and Sunday became the Christian Sabbath.

III. Length of the Church Year

The Church Year and the civil year are of equal length, the civil year beginning with January, the Church Year beginning sometimes in November, sometimes in December.

The civil year has four seasons of equal and unchangeable length. The Church Year has eight seasons of unequal length, two of them, the Epiphany season and the season after Trinity, varying in length with each year.

IV. Divisions of the Church Year

There are two great divisions of the Church Year, the *festal half*, and the *non-festal half*.

1. *The festal or festival half* contains the great festivals of the year and extends from Advent to Trinity Sunday. It presents the story of salvation—the redemptive work of the Triune God.

2. *The second half contains no great festivals.* It extends from Trinity Sunday to the close of the Church Year. It shows man how to obtain salvation—how to apply the Gospel truths to his own life.

TEST QUESTIONS

1. Define the Church or Christian Year.
2. What is its two-fold purpose?
3. In what manner did the Church Year develop?
4. What reason have we to believe that the Lord's approval rests upon the Christian's observance of the Church Year?
5. During what Jewish feast did the death and resurrection of Christ take place?
6. What was the first Christian festival to be celebrated annually?
7. What was an important feature of the Catholic Church Year?
8. How does the Evangelical Church Year differ from the Catholic Church Year?
9. What is said of the observance of Sunday as the Christian Sabbath? What two great events occurred on the Lord's Day?
10. How do the seasons of the Church Year differ from those of civil year?
11. How is the Church Year divided?
12. What is the extent of the festival half? What is its mission?
13. What is the extent of the second half of the Church Year? What is its purpose?

LESSON OUTLINE

The Church Year

- | | |
|-------------------------|---|
| I. Purpose | { 1. Tells Story of Redemption
2. Tells How Man May Obtain Salvation |
| II. Gradual Development | { 1. Easter — First Annual Festival
2. Good Friday and Pentecost
3. All Important Events of Saviour's Life Celebrated
4. Martyrs' and Saints' Days
5. Evangelical Church Year
6. Sunday { 1. Origin of Name
2. Lord's Day
3. Christian Sabbath |
| III. Length | { 1. Of Equal Length with Civil Year
2. Seasons Unequal
3. Two Seasons Variable |
| IV. Divisions | { 1. First or Festival Half—Tells Story of Redemptive Work of Triune God
2. Second or Non-Festival Half—Tells How Man May Obtain Salvation |

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON IX

The Church Year (Concluded)

The Seasons of the Church Year

I. The First or Festival Half of the Church Year has the following seasons:

1. Advent
2. Christmas
3. Epiphany
4. Lent
5. Easter
6. Pentecost
7. Trinity

1. The Advent Season extends from the fourth Sunday before Christmas to Christmas Eve. *Advent* means *approach* and suggests preparation for the coming of the Lord.

The four Sundays of Advent are suggestive of the four thousand years that mankind waited for the coming of the Messiah. They also refer to the four-fold coming of the Lord (1) in the flesh (2) as Saviour (3) as judge (4) in the heart of man.

2. The Christmas Season

a) The Christmas season extends from Christmas Eve to Epiphany, January sixth. *It sets forth the humanity of the Saviour* (John 1:14).

b) *Christmas Day commemorates the birth of Christ.*

December twenty-fifth can not be positively proven to be the exact date of the birth of Christ, but it is generally accepted as such. The fact that this was also the date of a riotous heathen festival may account for much of the un-Christian merrymaking for which the Christmas season is noted.

c) In many Evangelical churches December twenty-sixth, the day of St. Stephen, the first Christian martyr, is observed as *Second Christmas Day*.

d) *New Year's Day*. The religious observance of New Year's day is an old custom. The Evangelical Church observes the close as well as the beginning of the civil year with special services.

The New Year's Eve service expresses gratitude for God's

mercies of the past. In the *New Year's Day* service the Christian expresses his dependence on God and implores His guidance for the future.

e) *The First Sunday in the new year* is a day of special penitence and prayer.

3. The Epiphany Season

a) The Epiphany season extends from the sixth of January to Sēp'tū-a-gēs'i-ma Sunday. It embraces from one to six Sundays called *Sundays after Epiphany*. The number of Epiphany Sundays depends upon the date of Easter for that year.

b) *The Epiphany season sets forth the divinity of Christ.*

c) *Epiphany Day*, January sixth, commemorates the adoration of the Mā'gī (Matt. 2: 1)—the Gentile world—and is thus the mission festival of the Church. It is not observed with special services.

4. The Lenten Season

a) Immediately following the Epiphany season and preceding the Lenten season are three Sundays, called *Septuagesima* (seventieth), *Sexagesima* (sixtieth), and *Quinquagesima* (fiftieth), so named because in the early Church Lent sometimes began as early as fifty, sixty and seventy days before Easter.

b) Since the fourth century the celebration of Easter has been preceded by a shorter or longer period of penitence and fasting. In the seventh century a forty days' fast was generally adopted.

Ash Wednesday, the Wednesday in the sixth week before Easter, was fixed as the beginning of the season. Lent thus covers forty-six days. The fast days number forty, Sundays being excluded.

Shrove Tuesday, the day before Ash Wednesday, is also called *Carneval* (farewell to meat) and *Fastnacht* (eve. of fasting).

The six Sundays in Lent are as follows:

1. *In-vo-cā'vit* (he has called—Ps. 91: 15)
2. *Rēm i-nīs'ce-re* (remember—Ps. 25: 6)
3. *Oc'u-ū* (the eyes—Ps. 25: 15)
4. *Laē-tā'rē* (rejoice—Is. 54: 1 or 66: 10)

5. *Ju'di-ca* (judge—Ps. 43: 1)

6. *Pāl-mä'rum* (of palms—John 12: 13)

In the Evangelical Church the examination and confirmation of children usually takes place on *Judica* and *Palm Sundays*.

The Holy Week

a) *Palm Sunday* commemorates the triumphal entry of Jesus into Jerusalem and is the beginning of the *Holy Week*.

b) Thursday, called *Maundy Thursday*, commemorates the institution of the Lord's Supper.

c) Friday, called *Good Friday*, is the memorial of the Saviour's death and is observed with special services.

d) Saturday, the day on which the Lord lay in the tomb, is called the *Great Sabbath*.

The Evangelical Church has no ordinances as to fasting or the outward observance of Lent. The season commemorates the suffering and death of our Lord and should therefore be a period of quiet and meditation. The Church expects its members to attend the Lenten mid-week services, meditate on their spiritual condition, prepare themselves for the Lord's Supper and pray for those about to be confirmed.

5. The Easter Season

a) *The Easter Season* extends from Easter to Pentecost, covering a period of fifty days.

b) *Easter* commemorates the resurrection of the Lord and is the oldest and most important festival in the Christian Church. *Easter Sunday* is the Sunday immediately following the first full moon after March 21st, the vernal equinox. Its earliest date is March 22nd, its latest, April 25th.

c) The Sundays after Easter are named as follows:

Quā'si-mō'do gēn'i-ti (as new-born—1 Pet. 2: 2)

Mis'e-ri-cor'di-ās Dōm-i-ni (the mercy of the Lord—
Ps. 23: 6).

Ju'bi-lā'tē (rejoice—Ps. 66: 1)

Can-tā'tē (sing—Ps. 98: 1)

Rō-gā'tē (pray—Matt. 7: 7)

Ex-au-di (hear—Ps. 27: 7)

These names as well as those of the six Sundays in Lent are derived from the words of the Latin Scripture lessons read on the respective Sundays.

d) *Ascension Day* commemorates the ascension of our Lord, and occurs forty days after Easter. It is celebrated by special services, but does not receive the prominence it deserves.

6. **Pentecost** commemorates the outpouring of the Holy Spirit and celebrates the birthday of the Christian Church.

It is observed fifty days after Easter. Its name comes from the Greek "Pentecostos", meaning fiftieth.

Pentecost is also called Whitsunday because it was customary in the early Church for those who were about to be baptized to wear white garments.

7. **Trinity Sunday** is the Sunday after Pentecost, and, as its name indicates, is dedicated to the Trinity. With the outpouring of the Holy Spirit God's revelation of Himself as the Triune God—Father, Son and Holy Spirit—was completed. The Church celebrates this three-fold manifestation on Trinity Sunday.

This festival closes the first or festival half of the Church Year.

II. **The Second or Non-Festal Half** of the Church Year includes from twenty-two to twenty-seven Sundays, called *Sundays after Trinity*. Their number for each year depends upon the date of Easter for that year.

A number of these Sundays have been set aside for special celebration, such as *Harvest Home*, *Mission Day*, *Day of Penitence and Prayer*.

The Sunday nearest October 31st is observed as *Reformation Day* to commemorate October 31st of the year 1517, the day on which Dr. Martin Luther nailed his ninety-five theses on the door of the Castle Church at Wittenberg.

The last Sunday of the Church Year is sacred to the memory of departed loved ones and is called *Memorial Day* (German, *Totenfest*).

(See Appendix in the Evangelical Hymnal for Scripture lessons for all the Sundays and festivals of the Church Year.)

The writer acknowledges her indebtedness to Rev. J. H. Horstmann's "The Christian Year" for material for this and the preceding lessons.

TEST QUESTIONS

1. Name the seasons of the first half of the Church Year.
2. Give the time and purpose of the Advent season.

3. Give the extent of the Christmas season. What does it portray?
4. What is the principal festival of this season?
5. Name three other important days of the Christmas season.
6. What is the extent of the Epiphany season?
7. What is the purpose of the Epiphany season?
8. What is said of Epiphany day?
9. By what three Sundays is Lent preceded?
10. How old is the observance of Lent?
11. What day marks the beginning of the Lenten season?
12. What is Shrove Tuesday?
13. What is the length of the Lenten season?
14. Give the names of the six Sundays in Lent.
15. What is the Holy Week?
16. Name the four special days in this week and give the significance of each.
17. What is the position of the Evangelical Church regarding the observance of Lent?
18. What season follows the Lenten season? Give its extent.
19. What great fact in the life of Christ does Easter commemorate?
20. When does Easter Sunday occur?
21. Name the six Sundays after Easter.
22. What is the significance of Ascension Day? When is it observed?
23. What season follows the Easter Season?
24. How soon after Easter is Pentecost celebrated? Why is it celebrated?
25. What festival marks the close of the first half of the Church Year?
26. What is the purpose of Trinity Sunday? When is it celebrated?
27. How many Sundays does the second half of the Church Year include? Why does their number vary?
28. Mention several festal days in this season of the Church Year.
29. Give the date and significance of Reformation Day.

I. The Festal Half of the Church Year

1. Advent Season {
 - a. Includes Four Sundays Before Christmas
 - b. Signifies Approach of the Lord
2. Christmas Season {
 - a. Sets Forth Humanity of the Saviour
 - b. Christmas Day
 - c. Second Christmas Day
 - d. New Year's Day. New Year's Eve
 - e. First Sunday in New Year
3. Epiphany Season {
 - a. January 6 to Septuagesima
 - b. Sets Forth Divinity of the Saviour
 - c. Epiphany Day — January 6
4. Lenten Season {
 - a. Preceded by {
 - Septuagesima
 - Sexagesima
 - Quinquagesima
 - b. Forty-six Days {
 - Forty Fast Days
 - Six Sundays
 - c. Shrove Tuesday {
 - Invocavit
 - Reminiscere
 - Oculi
 - Laetare
 - Judica
 - Palmarum
 - d. Ash Wednesday {
 - Palm Sunday
 - Maundy Thursday
 - Good Friday
 - Great Sabbath
 - e. Six Sundays
 - f. Holy Week
5. Easter Season {
 - a. Fifty Days
 - b. Easter Sunday {
 - Quasi modo geniti
 - Misericordias Domini
 - Jubilate
 - Cantate
 - Rogate
 - Exaudi
 - c. Sundays After Easter
 - d. Ascension Day — Forty Days After Easter
6. Pentecost Season {
 - a. Fifty Days After Easter
 - b. Outpouring of Holy Spirit
7. Trinity Sunday {
 - a. Sunday after Pentecost
 - b. Dedicated to Trinity
 - c. Close of Festival Half

II. The Non-Festal Half of the Church Year

1. Twenty-two to Twenty-seven Sundays After Trinity
2. Special Days {
 - a. Harvest Home
 - b. Mission Day
 - c. Reformation Day
 - d. Memorial Day

OUR EVANGELICAL CHURCH AND ITS WORK

LESSON X

Confirmation and Church Membership

I. The History of Confirmation

Before considering the nature and meaning of confirmation, let us briefly consider its history and development.

1. Confirmation in the Early Church

In connection with and following baptism the apostles practiced the *laying on of hands* on those who had been baptized and instructed in the faith. This rite was practiced especially on those who had been baptized by others than the apostles themselves (Acts 8: 17; 19: 6).

Later the *laying on of hands* became a separate ceremony performed by the bishop only. It was then called confirmation. Thru this ceremony the bishop was supposed to confirm the baptism of an earlier period, imparting and granting to the confirmand' the special gift of the Holy Spirit.

Following are the words with which the bishop confirms in the Roman Catholic Church:

I seal thee with the sign of the cross and confirm thee with the oil of salvation in the name of the Father, Son and Holy Ghost.

2. Confirmation in the Reformation Period

The early reformers, Wyclif, and the Bohemians were opposed to the rite of confirmation as interpreted by the Roman Church. But the objection of the Anabaptists (those who renounced infant baptism) that the reformers, by baptizing before instructing, were perverting the Lord's command; the dense ignorance of the congregations in the main articles of Christian faith; the fear that on this account the Lord's Supper might be unworthily received; above all, the evident need of Christian instruction which should lead the people to a better understanding of the new life prompted the reformers to introduce the *study of the catechism*, which study was to be followed by a *reception into the Christian Church*. This rite was called *confirmation*.

3. The Modern Practice of Confirmation

The rite of confirmation is practiced by the following Churches:

a. *The Roman Catholic Church and the Greek Catholic Church.* These two Churches adhere to the old meaning of confirmation, the imparting of a special gift of the Holy Spirit to the candidate by the laying on of hands by the bishop.

b. *The Episcopal Church.* The High-Church party considers confirmation in the light of a sacrament established by the Church. In the Episcopal Churches considered as a whole, there is a tendency to look upon the rite in the light of a formal admission to communion.

c. *The Reformed Church.*

d. *The Lutheran Churches.*

e. *The Evangelical Church.*

The three last-named Churches have abrogated the meaning of confirmation as developed in the Middle Ages by the Catholic Church and are following closely the interpretation given it by the reformers and Luther and Calvin.

II. The Meaning of Confirmation

1. The Definition of the Reformers

John Calvin writes as follows:

"I sincerely wish that we retained the custom which was practiced among the ancients before this abortive image of sacrament made its appearance. For it was not such a confirmation as the Romanists practiced which cannot be mentioned without injury to baptism, but a catechetical exercise in which children or youths used to deliver an account of their faith in the presence of the church."

Martin Luther, in his introduction to the *Small Catechism*, says:

"But those who are unwilling to learn it (the catechism), should be told that they deny Christ and are no Christians, neither should they be admitted to the Sacrament."

2. The Definition of the Evangelical Church

In confirmation the baptized Christians having been instruct-

ed in the Christian faith publicly confess their faith and promise their Lord obedience until death.

1) Confirmation is therefore *a renewal of our Baptismal Covenant*.

The baptized child now assumes the obligations and privileges of Christian life, declaring his willingness to follow after the Master.

2) Confirmation is preceded by a) *Baptism*, b) *Instruction* in the knowledge of the Christian faith *for the purpose of awakening the spiritual life*, c) *Public Confession of Faith*.

3) Confirmation bestows:

a) *Christian fellowship in the Church at large*.

b) *The right to participate in the Lord's Supper*.

c) *Membership in the local church*.

d) *The duty to support that church as well as the denomination of which that church is a part* in all its missionary and benevolent enterprises.

In its fullest and truest sense confirmation bestows the duties and privileges of church membership.

3. Reception of Adults into Church Membership

When the applicant for church membership is at a more advanced age and *possessed of Christian experience* such a thoro catechetical instruction may be dispensed with and the person received into the membership of the Church on confession of faith only.

4. Other Facts Concerning Confirmation

1. The Evangelical Synod earnestly recommends a two years' course of instruction in Bible History and the catechism. The importance of conscientious and thoro instruction in the confirmation class can not be over-estimated, especially since the great majority of con"fir-mands' belong to the adolescent age, a time of spiritual awakening (See Part V, Lesson X, Confirmation).

2. Confirmation is a sacred rite. The seriousness of confirmation day is not to be overshadowed by outward display of any kind whatsoever.

Simplicity should mark the dress of the candidate for confirmation.

3. The members of the confirmation class should be the objects of special care and prayer to pastors, Sunday-school teachers, parents and every member of the congregation.

4. In the Evangelical Church the confirmation of children usually takes place on Palm Sunday. In many rural churches, however, this is not practical for various reasons, and Pentecost Sunday has been adopted as Confirmation Day.

NOTE. The material for this lesson has been supplied by Rev. H. Katterjohn.

TEST QUESTIONS

1. What is the origin of confirmation?
2. What meaning was given to confirmation as performed by the bishop of the early church?
3. How did the reformers regard the interpretation given to confirmation by the Catholic Church?
4. Name four facts that prompted the reformers to introduce the study of the catechism.
5. What rite followed the study of the catechism?
6. By what Churches is the rite of confirmation practiced?
7. What interpretation is given to confirmation by the Catholic Churches?
8. How does the Episcopal Church regard confirmation?
9. What interpretation is given this ceremony by the Reformed Lutheran and Evangelical Churches?
10. How does the Evangelical Church define confirmation?
11. What precedes confirmation in the Evangelical Church?
12. What is the purpose of instruction in Christian knowledge?
13. What privileges does confirmation bestow? What duty?
14. What is said of the reception of adults into church membership?
15. What period of instruction is advised by the Evangelical Church?
16. Why is this instruction of children so necessary?
17. How may the seriousness of confirmation day be interfered with?
18. At what time of the Church Year does the confirmation of children usually take place?

LESSON OUTLINE

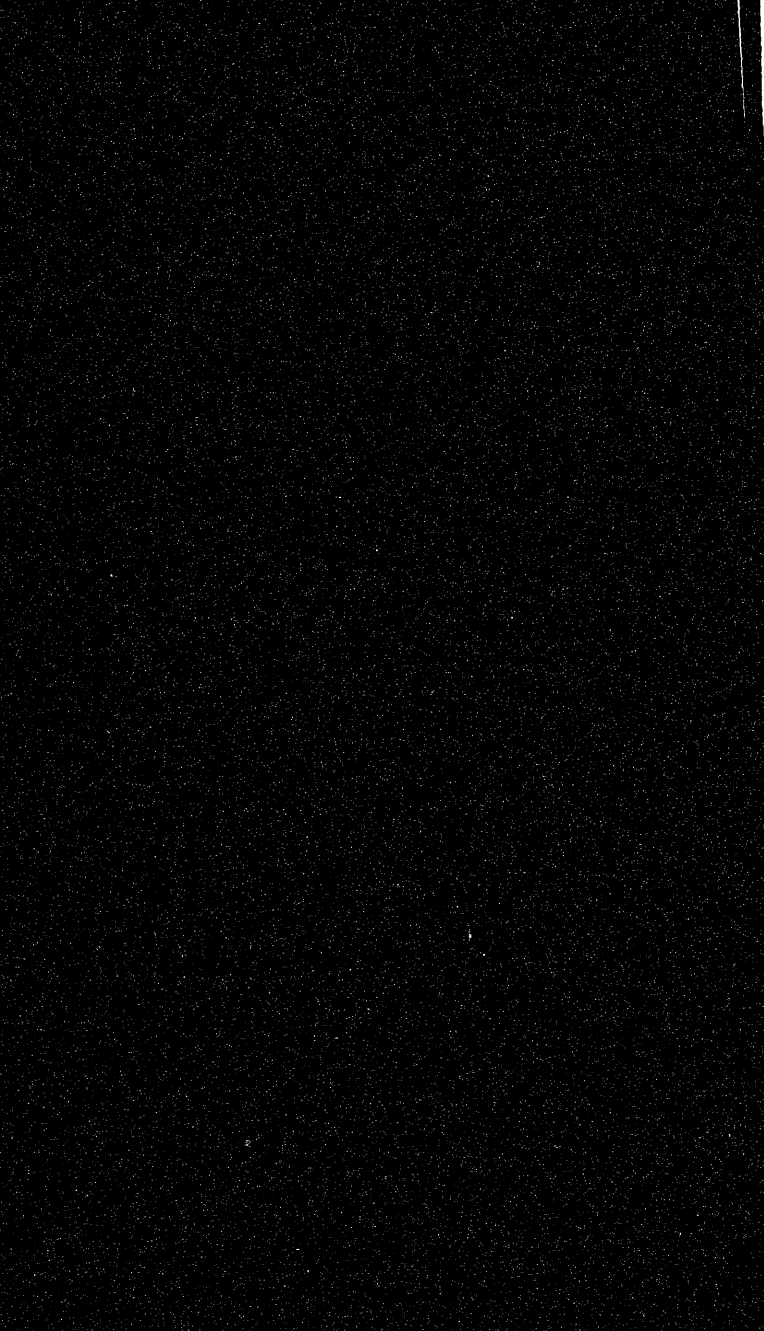
Confirmation and Church Membership

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|----------------------------|-----------------------------|---|---|--|
| I. History of Confirmation | 1. In Early Church | <ul style="list-style-type: none"> a. Laying on of Hands by the Apostles b. Later, a Separate Ceremony Performed by Bishop—Called Confirmation c. Interpretation of Confirmation by Catholic Church—Imparting of Holy Spirit | | |
| | | | 2. In Reformation Period | <ul style="list-style-type: none"> a. Reformers Opposed to Interpretation Given by Catholic Church b. Introduction of Study of Catechism, to be Followed by Rite of Confirmation |
| | | | | |
| | 3. Modern Practice | <ul style="list-style-type: none"> a. Roman Catholic Church { Interpretation — Imparting of Holy Spirit Greek Catholic Church | | |
| | | | b. Episcopal Church — Confirmation a Sacrament | |
| | | c. Reformed Church { Opposed to View of Catholic Church | | |
| | | d. Lutheran Church { Adhere to Interpretation of Reformers | | |
| | | e. Evangelical Church { | | |
| | II. Meaning of Confirmation | 1. Reformers | <ul style="list-style-type: none"> a. Catechetical Study b. Confession of Faith | |
| | | | | |
| 2. Evangelical Church | | a. Renewal of Baptismal Covenant | | |
| | | b. Preceded by { <ul style="list-style-type: none"> a. Baptism b. Instruction c. Public Confession | | |
| | | | <ul style="list-style-type: none"> a. Fellowship in Church at Large b. Privilege of Lord's Supper | |
| | | | | <ul style="list-style-type: none"> c. Membership in Local Church d. Duty to Support Church and Church Denomination |
| c. Bestows | | | | |

QUESTIONS FOR GENERAL REVIEW

1. Discuss the progress of the Christian Church during the first three centuries. What was the condition of the Church in the second three centuries?
2. What is the Period of Decline? Name some of the false teachings of this period.
3. What is meant by the Reformation? What made the reformation of the Church necessary? What date and event mark the beginning of the Reformation?
4. Mention two of the greatest errors of the Roman Catholic Church. Which of these was the cause of dissension among the reformers? What was the result of this dissension?
5. When and why was the Evangelical Church founded? State four important facts concerning the Evangelical or Union Church.
6. Describe the establishment of the Evangelical Church in America. By what name is the organization known? What are the chief doctrinal books of the Evangelical Church?
7. What is the field of the Evangelical Synod's Home Mission activities? Name the various phases of our Home Mission work. How is this work supported?
8. What is the field of the Evangelical Synod's Foreign Mission activities? What people are the special objects of our mission work in India?
9. Name our mission stations. At what stations are leper asylums to be found? Where is the Catechist Seminary? Name the great hindrances to mission work in India.
10. Name our educational institutions and state the purpose of each. How are they supported? Why are they of such importance to the work of the Church?
11. Name the two official publications of the Evangelical Synod. Name at least five other important publications. Name five Sunday-school periodicals.
12. Why should Evangelical Sunday-schools use Evangelical Sunday-school publications?

13. What is the Church Year? Explain its development. Give its main divisions and the purpose of each.
14. Name the seasons of the Church Year. Give the time and meaning of each season. When does the Passion Week begin? Name its important days. What is the length of the second half of the Church Year?
15. What is the origin of Confirmation? What meaning was given to Confirmation as performed by the bishop of the early Church? How did the reformers regard this rite? How does the Evangelical Church define Confirmation? What churches practice Confirmation?



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